# Evangelical Christendom

"Unum Corpus sumus in Christo.'

May-June, 1939

## Pentecost and Promise—A Call to Prayer

OUT of the present distress of nations rises a call for Fellowship. All who are Christians know that the one supreme source and centre of human Fellowship is the Lord Jesus Christ. In the early days of the Christian Church that Fellowship was cemented and sealed by the fulfilment of promise, the sending of the Comforter, the Holy Spirit, on the day of Pentecost. And Whit-Sunday is the memorial of the initial outpouring of the Holy Spirit. It falls this year on Sunday, May 28th and, even as we are going to Press, attention has been directed through the B.B.C. news programmes and the daily newspapers to a Call to Prayer issued by the Archbishop of Canterbury, in company with some who represent certain religious communions in which the Scriptural sense of Christian Fellowship is wanting both in the spirit and in the letter.

It would be ill-fitting on our part to do more than say that there are aspects of this rather belated Call to Prayer with which many Christians must necessarily disagree. A time may come when it will be possible to say more. For the present, and in the continuance of prevailing anxiety of nations, it is a duty to seek to encourage all, everywhere, to respond to the Call to Prayer, from which we quote:—

"The world at this moment is dominated by fear. Men's hearts are failing for fear of the things which may be coming on the earth. Fear brings with it the restlessness, the nervous strain, the haunting sense of insecurity which thwarts the longing for peace which lies deep in the heart of the peoples.

"The main cause of this fear is the use or threat of force in international policy. It cannot be removed by the counter-measures of force which may be necessary for defence. There can be no security in a world of armed camps.

"For on mere force no settled order can be built. It must be built upon spiritual, not material, foundations. The deepest need of the world is the uprising of a right spirit—a spirit which will lead the nations and their rulers to try to be good neighbours to one another, each keeping faith with others, each thinking not of its own things only but also of the things of others. What is this but the mind of Christ, the law of the Kingdom of God which He came to found and to fulfil? It must be confessed that in their relations with one another nations have, through selfishness or prejudice, lamentably failed to be true to this ideal. A new allegiance to it must be aroused if the world is to be saved from the present state of disorder and fear.

"But the mind of Christ is not a mere ideal. It is also a gift of God bestowed through His own Holy Spirit; and our Lord has promised that God will give His spirit to them that ask Him.

"Whit-Sunday, the Festival of Pentecost, is the time when Christendom makes its reverent remembrance of the Holy Spirit—of His first coming to the Church of Christ, of His continuing presence and power. Surely on that day in this fateful year of the world's history Christian people throughout the world are called to united in prayer that

the Holy Spirit may come to bestow upon men the right spirit—the spirit of Christ, and to deepen and strengthen their loyalty to it. For this alone can bring to a troubled world the blessings of peace and preserve to us those things without which any civilisation worthy of the name must perish.

"Who that believes in the sovereignty of God and in the power of prayer can doubt that great things might happen if throughout Christendom multitudes of Christian people in every nation were at this one time and with one heart and voice to offer themselves to the guidance of the Holy Spirit and their prayer to God that He would so guide the hearts and minds of all peoples and their rulers that justice, good will, and peace may be established throughout the world?"

In the light of this appeal and of the privileges of Whit-Sunday and the week-days following, can we not, should we not make still more of the Promise with which Pentecost is associated? The Holy Spirit is moving Churches and Christians alike to a new and practical realisation that the Gospel is the power of God unto Salvation, Gentile and Jew alike, and that as the Divine commission to preach it was given to individuals, there is no higher or more urgent service in which Christians everywhere can engage than that of *personal* witness to the Saviour, the Lord Jesus Christ. We therefore appeal to our fellow-Christians throughout the world to take advantage, not only of the Whitsun season, but of these great days of God generally, for surely they are such, to engage in personal witness to the only hope of the world—the Saviour, the Lord Jesus Christ.

Through many years there has been a recoil from personal evangelism, partly with the thought that consistent conduct is the best testimonial to the Christian Gospel, partly with the consciousness that often the conduct is not worthy of the high faith that is professed. In both cases it is inexcusable to remain dumb concerning Our Lord and His claim upon our neighbour. Where the life is in accord, the testimony to Christ's saving power will reveal the secret of it: where it has been strewn with failure, the call is all the more urgent to receive anew the grace that will unseal the lips to speak His praise. Silence has lasted long enough, the world now waits for a clear, unfaltering statement of our personal experience.

But Pentecost must be identified with promise, not only to the Christian Church, but to the Jews, "Israel, Mine inheritance." In the draft Call to Prayer the Archbishop speaks of "Men's hearts failing for fear of the things which may be coming on the earth." Surely it can be said, "they *are* coming." They *must* come, in order that the promises of God to Israel may be fulfilled. The Jews themselves to-day, in their very depths of despair, are magnificent testimony to their right to absolute trust in and dependence upon the promises of God. The Government White Paper (to which we allude under Headquarters Notes) may be a temporary set-back, and we join, as we believe all instructed Christians will, in the indignation with which the proposals of our Government have been received, so far, by all Jewry. Of this we must speak later. In the meantime, there are five points (five P's) which may well encourage us all to renewed zeal in the work of Jewish Missions, and the work of evangelisation. The first is, the *Promise* of God is with us—God has pledged Himself to bless those who pray and labour for Israel's weal. The second is, the *Prophecies* of the Divine Word are with us. The third is, the *Providence* of God is with us—witness the prominence into which the Jews are brought to-day before the whole world. The fourth is, the *Pity* of God is with us (cf. Hosea xi, 8-9, and the tears of Jesus (a) over the grave of Lazarus and (b) over Jerusalem.) The fifth point is the *Power* of God is with us, for the Gospel is "the power of God unto salvation, *to the Jew first*, and also to the Greek." Thus Pentecost must be associated with both Jew and Gentile. It is a festival with promise. Let us unitedly intercede that the Holy Spirit may give to all alike, to nations and their rulers, at this anxious time, the Mind of Christ, on which alone any lasting peace can be based or any solution of international and racial problems be accomplished.

Especially we must keep before us at all times, the needs of a lost and ruined world. If the salvation of sinners—for "the scripture hath concluded all under sin"—lay as heavily upon the heart of the Church as it does upon the heart of Christ, this would be its first anxiety. The world's sin and sorrow are infinitely greater in importance and reality than the differences which separate Churches as such.

# Headquarters Notes

## THE ALLIANCE HOUSE

On later pages we include with this issue of EVANGELICAL CHRISTENDOM a full report of the happy house-warming which took place at No. 19, Russell Square, on April 20th. It took the form of a Service of Thanksgiving and Re-dedication, and previous to this part of the programme a number of friends gathered for afternoon tea, which included an opportunity to view the additions and alterations. As the General Secretary pointed out in the course of his address at the subsequent Service, only the House Committee and those closely concerned can appreciate all the various difficulties which had to be overcome before taking up the new lease, but as all now know, prayer has been answered throughout (in some very remarkable ways), and even the final river to be crossed, that of finance, has been Piloted safely to the other side, and we use the term with a capital P as this, too, has been under Divine guidance. *Laus Deo*. It is true a disappointing response was received in relation to some whose ability to subscribe substantially could never be doubted, and to whom, it was believed, the project would appeal as an opportunity of rendering a signal service to the highest of causes—but who did not subscribe at all. Some unexpected and generous gifts, however, helped to make up this deficiency, and £1,150 of the £2,200 asked for was in hand on April 20th, and there is still time for any who do not wish to be excluded from the Alliance House Fund to help if they wish to do so. In any case the struggle to maintain in so central a position the splendid Headquarters the Alliance has occupied for quarter of a century is happily ended, and the W.E.A. is assured of at least sixteen years undisputed tenancy of the Alliance House, 19, Russell Square, W.C.1. But this is no cause or reason for arm-chair ease. In seven years (1946), D.V., the Alliance reaches its Centenary. By then plans should be perfected for a celebration worthy of the high purpose and unique spiritual record of the Alliance. It may be found that this can best be done by enabling the Alliance to transfer to freehold premises, adequate in position and dignity, and convenience, to its wide responsibilities. Immeasurable possibilities attend the Divinely appointed mission of the World's Evangelical Alliance. Is the present time not an opportunity for some generous benefactor to come forward and offer to ensure, either by a gift, or a future bequest, the erection or purchase of a building, an Alliance House, dedicated to the cause of Christian Unity, and in keeping with the principles and aims of the Evangelical Alliance as being in harmony with the mind of Christ and the Holy Scriptures? If many will begin praying and thinking about the enterprise and suggestion the generous benefactor, or more than one, may not remain visionary. More things are wrought by Prayer than this world—and many Christians in it—dream of.

**Universal Week of Prayer, 1940.** It is neither too late to speak further of the observance of the Week of Prayer, 1939, nor too early to envision the observance of 1940. Will our friends everywhere remember that the Universal Week of Prayer always commences on the *first Sunday* of each new year, therefore the observance of 1940 will take place from Sunday, January 7th to Sunday, January 14th, inclusive. We have some further news in this respect which will give universal satisfaction. The letter of invitation and the topics for Prayer and Thanksgiving for the Universal Week of Prayer, 1940, have been prepared by Dr. Temple, Archbishop of York. The letter and topics are now being circulated to the heads of Churches, Bible and Missionary Societies, and other representatives, who annually sign the invitation, and when issued to the public it will be found how singularly appropriate and appealing the whole programme is to the Christian outlook upon a world of unrest.

**China and the Week of Prayer.** In the meantime, and owing to the cessation of mails in parts of China we are only now receiving reports of the observance of the Week of Prayer in China last January. As we write we have three such communications before us, and all arrived by the same post, and on the day we are writing. One communication comes from Hankow. It informs us that "owing to the cessation of mails following

upon the occupation of Hankow, we did not receive the programmes in English until February"! But our friends at Hankow did not because of this overlook the Week of Prayer, they observed it daily, and were thus in fellowship with others. Our correspondent adds:-" I am sure the faith of many was strengthened by this fellowship of prayer at a time of strain and difficulty." A second communication comes from Shanghai:

" The attendance was very good averaging some 60 to 80 persons. A true spirit of prayer prevailed, for there is so much to pray about here in China, so near to the hostilities, which for the time have been removed from Shanghai though we are constantly reminded of it by the Refugee camps which are with us all along, also business depression, etc. With the millions in this city, there is much work going on amongst the Chinese, and we usually try to have one of the meetings led by a Chinese Pastor in the city, to help us realise the oneness in Christ of all Christian believers."

The third communication, from a Chinese, Dr. C. Y. Cheng, concerns this magazine, and we greatly value all such tributes:

" A copy of your March-April issue of the EVANGELICAL CHRISTENDOM was just very gratefully received. It contains so much encouraging news from all corners of the world. I certainly appreciate very much of your sending it to me."

We also have this very gracious tribute to " E.C." from Hungary:

" We simply love EVANGELICAL CHRISTENDOM. The voice always straight and just. One can properly see and learn the situation in Central Europe, and what is liked the best EVANGELICAL CHRISTENDOM does not mix up religion with politics."

**Church Unity and the Papacy.** For the sake of our many readers in foreign countries it is desirable to print the following letter which has appeared in the religious Press in England, and was written by direction of the Council of the World's Evangelical Alliance:—

25th March, 1939.

Sir,

I am directed by my Council to inform you that at the meeting of the Council on Thursday last, March 23rd, particular attention was given to the speech of his Grace the Archbishop of Canterbury in the House of Lords on March 20th, as reported in Hansard for that date. A letter has been sent to the Archbishop expressing the deep regret of the Council that his Grace should have taken upon himself the responsibility in the name of the Protestant Churches to appeal to " His Holiness the Pope " for his " leadership " in the present state of international affairs and the world, and, apparently, without having communicated with the leaders of the Protestant Churches, and other representatives of our National Protestantism, beforehand.

It is the earnest hope of my Council that if appealed to in this grave matter you will take under consideration the strong feelings, which should be those of Protestants as a whole, and are, in fact, the feelings of very many, that, especially at the present time, the Protestantism of this country, whether expressed through the Churches or individuals, is not prepared to submit itself to " His Holiness the Pope " for leadership in this, or any other matter, and, in fact, that it should be unnecessary for any such proposal or step to be made or taken.

It seems to my Council that the action of the Archbishop is unfortunate and unjustified, and is likely to arouse animosity and difficulty where goodwill should and might abide.

I am, yours sincerely,

H. M. GOOCH,
(General Secretary).

World's Evangelical Alliance
(British Organisation),
19, Russell Sq., London, W.C.1.

It must be understood that the letter above was not prompted by any kind of desire to attack the Archbishop of Canterbury in the great office which his Grace occupies as Primate. Many, however, think that both diplomacy and judgment were and are at fault at Lambeth Palace, and we direct attention to our leading article, which deals further with this subject.

It is only fair to report on correspondence which the letter quoted above has brought to us. In the main it is altogether favourable. Two letters supporting the Archbishop come from Free Church Deacons, but, we must be frank and remark that the ignorance of these Deacons may be due to the neglect of their Pastors, and while we should be pre-

pared at any time to correct or instruct Pastors we must refer the Deacons to their spiritual overseers. On the other side may we quote just three of the replies received:

"I have read your letter to the ——— and I wish to thank you and the Alliance for this protest. It is because the R.C. Hierarchy is so deeply involved in the actions of the German and Italian Dictators that Europe is in such trouble to-day. The protest has been and is so silent in Protestant circles it was refreshing to find there is at least one Society alive to the threatening danger."

"May I say that I was very glad to read in the ——— your proper and needed protest about the Primate's appeal to the Pope of Rome. There is a mistaken sense of tolerance abroad."

"It cheered me to read your protest in the ——— regarding the Archbishop's appeal to the Pope. I cannot imagine what is happening to our Protestant leaders. They are either traitorous or effete."

**Religious Liberty in Roumania.** We are glad to learn, as we go to press, that although the harsh Decree restricting freedom of worship has not so far been rescinded, a general Order has been issued for the re-opening of Evangelical Churches. It is hoped that this step, which has certainly been influenced by the prompt action of the World's Evangelical Alliance in co-operation with church organisations, including the Baptist World Alliance, is the preliminary to the annulment of the Administrative Decree referred to. It should be widely known that this Decree affects all sects alike in Roumania, and is not in any way directed against Baptists alone, although perhaps it is their protest which has been most loudly heard.

**Bohemia and Moravia—A Call to Prayer and Sympathy.** It is certain that the hearts of Christian people generally, and not only in this country, are sharing with the Protestant Churches and Christians of what was once Czechoslovakia the agony they feel on account of their dismemberment and oppression. A letter before us as we write conveys greetings from Prague, and says: "Tell friends in England that the Czech people were not responsible for many of the objectionable measures, for instance, against the Jews, which have recently been taken. They have been taken entirely under German pressure. . . . Czechoslovakia is practically a German colony. Now that the occupation has taken place the conditions will be still worse." So much might be said, but what is known must be held over. We can at least remember our friends in prayer, and when further help can be given they know it will not be withheld.

**Spanish Relief.** It should be understood that recent events in Spain have not minimised the need for continued assistance of every kind to the Spanish Protestants, and in fact, to the Spanish people as a whole. At the recent meeting in Paris of the International Committee for the Evangelisation of Spain, the General Secretary of the World's Evangelical Alliance (who is also Hon. Treasurer of the Spanish Protestant Relief Fund) was able to report that over £3,400 had been subscribed to date to send food to the Spanish Protestants, and that of ten separate consignments, in value about £300 each, none had been lost, either on land or sea, all having safely arrived and being distributed as arranged through the appointed Committees of the Spanish Evangelical Alliance. Mr. Gooch recommended that from the small balance in hand a grant of £100 should be made for the purchase of food for refugees (Spanish Protestant) in the concentration camps, especially the great camp at Argelès-sur-Mer, where in all some 150,000 refugees are concentrated. This grant was arranged. Further grants of £50 each have been sent (in sterling) to three main centres in Spain for distribution (in the new Franco currency) to Spanish Protestants for the purchase of food. We have thought our readers would like to have an impression of the camp at Argelès-sur-Mer referred to above, and we are able to include in this issue of EVANGELICAL CHRISTENDOM a photograph, which must largely speak for itself. We most cordially commend the work of Pastor Delpech (Pau) on behalf of these refugees, and it is through this devoted Pastor the grant of £100 referred to above has been applied.

Since our last issue a deputation urging the performance of General Franco's pledge concerning Religious Liberty in Spain has waited upon the Spanish Ambassador in London. This deputation, which included the General Secretary of the World's Evangelical Alliance, was most courteously received. It is

# SPANISH REFUGEE CAMP AT ARGELÉS-SUR-MER, FRANCE

" Liberty Avenue "
Barbed Wire
Shacks covered with matting
Main Road
" Deladier Avenue " with latrines for 3 men each
Holes dug in the sand

*By permission of " Daily Express "* **Hut for 100 men** *and United Editorial, Ltd.*

difficult to speak even of the near future. It is to be feared that Spain is seething with discontent, and that the whole country is going through a period of tremendous upheaval. There is and will be every need to raise large sums of money for Protestant relief, and for the work of reconstruction of evangelisation in Spain. Spain still needs our help!

**Palestine—The Government Statement of Policy.** As we are going to Press the White Paper (Cmd. 6019) giving the Government's Statement of Policy for the future of Palestine has been issued. This Paper will receive the most careful attention at the hands of the Council, and no doubt a resolution on the subject will follow. In the meantime we can only refer to the matter, and express the grave concern, which will be widely shared, at proposals which must cause dissatisfaction amongst the Jews and lead to anything but peace and quiet. We can only ask our readers to continue to make the whole subject, and especially Israel, a matter of continued prayer to God. After all, it is useless to proceed contrary to God's promises and plans for a nation He has chosen and called, and Great Britain should remember at this time the solemn words of Jehovah, "I will bless them that bless thee, and curse him that curseth thee."

We note that the Jewish Agency in an official statement on the White Paper on Palestine states:—

"It is in the darkest hour of Jewish history that the British Government propose to deprive the Jews of their last hope and to close their road back to their homeland. It is a cruel blow, doubly cruel because it comes from the Government of a great nation which has extended a helping hand to the Jews and whose position in the world rests upon foundations of moral authority and international good faith. This blow will not subdue the Jewish people. The historic bond between the people and the land of Israel will not be broken. The Jews will never accept the closing against them of the gates of Palestine, nor let their national home be converted into a ghetto. Jewish pioneers, who in the past three generations have shown their strength in the upbuilding of a derelict country, will from now on display the same strength in defending Jewish immigration, the Jewish home, and Jewish freedom."

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# Common Prayer

**"Ye also, helping together by Prayer."**
**"Unto Him Who is able to do exceeding abundantly, above all we ask or think."**

LET US GIVE THANKS—

For the continuance of peace, the unity of the nation, and the full purpose of heart to be strong and work.

For the blessings of Pentecost, past and present.

For the successful conclusion of the Alliance House scheme, and the evident Divine guidance and help throughout.

LET US PRAY—

Give peace in our time O Lord.

For those suffering, persecuted, forsaken, especially the refugees, Jewish and non-Aryan, and those seeking to help them.

For Spain and its regeneration, in freedom and righteousness; for the Evangelicals and all seeking the evangelization of the Peninsula; that religious liberty may be established in the new Spain.

That our country may be delivered from the wiles of the Papacy and "Catholic Action"; and that our Christian leaders may see the folly of Church unity which embraces or approaches the unscriptural and therefore unreliable.

For the work of the Alliance at home and overseas. Its Council, General Secretary, Staff at Headquarters, and all co-operating to keep the unity of the Spirit, in the bond of peace, and to make that unity effective in good works.

# Rededication of the Alliance House

## A NOTABLE THANKSGIVING SERVICE

A REPRESENTATIVE company of friends and supporters of the Alliance gathered at the Alliance House on the afternoon of Thursday, April 20th, for a special Service of Thanksgiving and Rededication consequent upon the renewal of the lease of the House, and to view its reconditioning.

The improvements and redecoration were greatly appreciated, and especially the provision of a lift, which has been skilfully introduced.

Afternoon tea was served from 3.30 to 4 p.m., and then adjournment was made to the reception room for the Thanksgiving and Rededication Service. Rev. J. Chalmers Lyon (hon. secretary) presided.

The hymn, "Praise my soul the King of Heaven," having been sung, the Chairman offered prayer and read Psalm cxv. He followed it by saying:—

It is in that spirit, dear friends, that we are gathered this afternoon—a spirit of devout thanksgiving to God for all that He has done for us, and especially during these past months, when we have had much heart-searching and many anxieties. You may have come from the other end of Russell Square. If so, you came through the clouds of dust where they are pulling down the buildings in this square. We were afraid that we, too, were going to be turned out of these beautiful offices that we have occupied for so long, and that we have occupied very largely through the foresight and business acumen and Christian commonsense of our own good Secretary, to whom we owe more than we can ever repay.

We are very deeply thankful to God for Mr. Gooch and all the work that he has done during the past thirty-five years, and now in the reopening of this beautiful house, I think it ought to be said, and said publicly; and we do thank God that to-day he sees the seal of God upon his work and his prayers during many years as General Secretary of the Alliance. It was so essential that, if possible, this Alliance should retain its present quarters in this centre. It is, as you know, a central organisation, helping all the Protestant Churches throughout the world, and seeking to maintain for the central things of the Gospel, and the unity in Christ Jesus which we all confess. I am not going to tell you the story of what has happened; I will leave that to others, but I would like to say what pleasure it gives me this afternoon—and I am sure you share my pleasure—to gather in this act of rededication of these premises in their new form. We ask that God may bless the Alliance in days to come increasingly, and still continue to use this Alliance to the ends of the earth for the furtherance of that spirit of unity in truth and love among Christians; for the helping of those who are persecuted for their faith; and for promoting that spirit of corporate prayer which has ever marked the Alliance in the course of its long and honoured history.

### MR. R. C. HART DYKE

THE Hon. Treasurer, Mr. R. C. Hart Dyke, then spoke. He said:—

It is a very great pleasure to me to come. There is one member of our Council and also of the Sub-Committee dealing with this question of the house, Sir William Lobjoit, who cannot be with us this afternoon. He was a most prominent member of our Sub-Committee, and we owe him a great deal for the way in which we were guided through our hopes, our fears, our joys, our sorrows, as regards the future. God has heard our prayer that he may be recovered once more.

Mr. Gooch reminded me a few years ago that time was getting on, and that it was quite fitting we should begin to think where we should be in three years' time. I thought he was previous about it, but I found out that he was not; and we are only where we are to-day, in our present premises, just in time.

We had, of course, to think about our prospects of another lease: what sort of terms the Bedford Estate would offer us and whether they would be above our means. That being so, we thought it well to look in other directions. I remember myself going down to Westminster, which I know very well, to see if I could see anything there. I came away, I cannot say disappointed, to speak the honest truth, that I saw nothing to suit us, and I hoped we might remain where we were. That may have been the experi-

ence of others on the Sub-Committee. Then, as it turned out, God has answered prayer, and I think really that the Estate has dealt with us very well, and in that we see God's hand. We do thank Mr. Gooch for the way in which he carried out the negotiations between ourselves and the Bedford Estate.

Then I think we owe thanks to Mr. Gooch and the staff for having carried on their multifarious duties and service for the Alliance without being disturbed by the protracted alterations. The work was commenced on November 1st and not completed until the end of March.

We now have in front of us a lease of the Alliance House for at least sixteen years clear for God's service; and looking around over the world, it makes one wonder what God is going to put into those sixteen years for us and where we shall begin. Think for a moment of the state of affairs. Shall we go into Spain? What are the prospects of God's work there? His own children, what can we do for them? I wonder who will be the first deputation from this office abroad? Will it be our Chairman and Mr. Gooch? Then there are the Balkan States and Greece —struggling communities wherever we look. If ever there was a time when prayer was needed for our Alliance it is now, that God would direct us to the very best place to go —where real help is most needed.

Certainly we have to-day a most encouraging position. I do not think anything helps one more than to see a clear case of God's guidance and leading. In this case it has been unmistakable. He helped us in our dealings with the Bedford Estate, and with the appeal which issued from this office for £2,000 and upwards. That was answered. May our prayers be still constant. I am speaking now with the responsibility of a treasurer. We now urgently need the money for the every-day work of the Alliance. We need the money for the home and foreign deputations, for the grants in aid to those abroad. May God bless the Alliance in coming years in a way in which it has never been blessed before!

## MR. H. MARTYN GOOCH

The General Secretary then spoke. He referred specially to the presence of the Rev. A. H. Wilkinson, of the British and Foreign Bible Society, " that great centre of Christian unity, with which the Alliance from the very first had, and still has, the very closest associations "; and also to the presence of Dr. Ewing, a member of the Executive Council of the Alliance, and President for 1939-40 of the National Council of the Evangelical Free Churches.

Mr. Gooch then presented apologies for absence from several friends. First and foremost, he said, I want to say how deeply sorry we are that Sir William Lobjoit is not able to be with us; and because, like most men whose hearts are full of love to Christ and the Gospel, he does too much; he cannot say " No " !—and answers so many calls for his help in one way and another, especially in the Free Churches, that he has literally tired his heart, and is at home at Wooburn by order of his physician. I know how his heart is with us and how much he wished that he might come here to-day and preside. He is the Chairman of the House Committee that has carried through the negotiations for the Alliance House with full executive powers from the Council, and of course I have been in close touch with him during these last two years.

Mr. Gooch then read sympathetic letters or messages from the Rev. the Hon. Talbot Rice (late Hon. Secretary), the Archdeacon of London, the Bishop of Norwich, Mr. J. F. W. Deacon, Dr. G. Campbell Morgan, the Rev. Barclay F. Buxton, the Rev. C. M. Chavasse, Dr. J. R. Temple, the Rev. E. J. T. Bagnall, Mr. H. L. Hemmens and the Rev. W. J. Southam.

Mr. Gooch recalled that it was twenty-five years, almost to the day, that they took up the original lease of Alliance House, the late Lord Kinnaird, Mr. F. A. Bevan and Preb. Webb-Peploe being among those present, and all speaking from the same spot on which he was standing.

Referring to present events, Mr. Gooch expressed the deep regret felt by many at the speech of the Archbishop of Canterbury in the House of Lords on March 20th, and protested against the broadcast by the B.B.C. of the Roman Catholic Mass, first the Requiem Mass for the late Pope from Westminster (R.C.) Cathedral, and later on the occasion of the coronation of the present Pope, when the whole Regional programme was taken up from 8 a.m. to 1.45 p.m. with the broadcast of the ceremonies from St. Peter's, Rome, including the Mass. He did so, he said,

because of the widespread loosening in the Church of England, and even the Free Churches, of the hold upon the great heritage of the Reformation. The Alliance had stood for ninety-three years for Truth and Love, based on the Holy Scriptures, restored to us at the Reformation. Churches and Christians on the Continent, and overseas, were holding on to the Alliance and relying upon its help, because they believed it still stood for that. He was certain he was speaking for his Executive Council. They could not, and would not, depart from the position the Alliance had occupied for ninety-three years.

The hymn "City of God" was sung.

## DR. J. W. EWING

The Rev. J. W. Ewing, M.A., D.D., President of the National Council of the Evangelical Free Churches, then spoke as follows:

I count it a great privilege to be here this afternoon and take part in this very happy Thanksgiving Meeting. I feel this is a historic occasion. We shall remember it and think of it as the years pass by, if God spares us. I realise to-day that we have come to a hill-top, when we can look back over the past of the Alliance, and look down on the present work, and through the grace of God form some anticipation as to the future.

When I look back on the past and think of the formation of the Alliance in the year 1846, when a number of Christian men came together, as we have heard, and formed the union which is being continued to this hour; when I think of all those who have taken part in its work and its life, clergy and ministers, laymen and ladies, some of high position in the land and some humble folk, but all working together for a common end, I realise that the Alliance has a history for which we have cause to thank God, and in which we cannot but see the hand of God. The personnel of the Alliance has continually changed, but the Alliance itself has gone on, and it is in its spirit what it was in the first days.

Mr. Gooch asked me to say a few words about the present work of the Alliance, and I think I could sum it up in three words. The first is *Testimony*. The Alliance exists to give its witness to the great central Evangelical truths. We have heard from Mr. Gooch of the great perils of Romanism, of which I am sure we are all conscious. The Alliance gives its witness to the message of Christ and the Cross and the redeeming work through which every believer is justified before God, without the intercession of virgin or saints, and without the intervention of any priesthood.

But the Alliance is not only bearing its witness only against Roman error, but against unbelief in many forms which are in evidence, in a very striking way. So many are not believing in any Church, Romanist or Protestant, not even believing in God. I rejoice in the testimony which EVANGELICAL CHRISTENDOM, our excellent magazine, gives quarter by quarter against the false doctrines of Rome on the one hand, and against those influences of unbelief on the other which tend to fight against all religious faith.

Then there is something else that the Alliance has to stand for, and that is spirituality of life. It is not only Romanism and unbelief that it resists, but the spirit of worldliness which does not care whether God is or God is not, but gives itself to the indulgence of the desires of the flesh and the interest of the passing world.

The Alliance is not only giving its testimony to these great matters, but helping those in every land less happily placed than we are, in their witness. I rejoice in the grants which it is possible to send from time to time for the help of members of the Alliance who are standing for the truth in Continental lands, especially where it is difficult —sometimes even dangerous—to make their voice heard on the part of the truth. That is the first word—Testimony.

My second word is *Unification*. The Alliance stands for drawing those who believe in the Lord Jesus together, not in a mere mechanical unity, but in a spiritual fellowship. I am not sure myself that to compel all the Churches to come into one form and come under one government on earth would be a great gain; but I do know that to come into the unity of the body of Christ, to realise that Christians of other denominations than ourselves are our brothers and sisters, because they love and serve the same Saviour we are seeking to serve—that is the true unity. And this Alliance, I am sure, is exercising a wonderful influence in that respect. The coming together of a few friends this afternoon, the inner nucleus, if I may so call it, indicates the nature of its work.

Who can exaggerate the value of the Week of Universal Prayer, when in all countries

and languages Christian men and women are made to seek the blessing of God on the life and work of the year? To me, the meeting in the Mansion House, London, is one of the most impressive of the year, when we are able to meet together either with the actual presence or the support of the Chief Magistrate of this municipality, to pray; and to know that there are a great many other municipalities in which the example of the Lord Mayor is followed, so that throughout the land there is in the great centres of population the expression of faith in prayer, belief in God and the need of the supernatural in our life. The Alliance is drawing us together in prayer, in the expression of praise and of petition in great national affairs, as when, for example, we came together at the time of the Silver Jubilee of the late King, or when we gave thanks for the fourth centenary of the Bible in our English churches. It is a great thing that there should be the opportunity given for bringing Christians into visible oneness of attitude in relation to the affairs of the nation.

Then there is one other word I have in my mind about the present work of the Alliance, and that is *Succour*. The Alliance is the helper of those who are persecuted in various lands. We know that of late there has been a tendency to regard those who do not take the views of the governing bodies of those lands as traitors to their country; and the Alliance always takes the side of those who are persecuted for righteousness' sake: sometimes by appealing to our Government to appeal to the Governments of other lands; sometimes by sending material help, as in the case of Spain. Again and again there went out from the Alliance gifts of food, invaluable to those who were living on such limited rations. This is significant of the spirit of the Alliance, bearing its witness to Christ, seeking to secure liberty of conscience everywhere, and helping those who are in distress.

Now as to the future, what shall we say? We do thank God this afternoon that this house has been preserved to the Alliance at least for sixteen years. I feel we could not have a more suitable headquarters. It is a beautiful house, in a beautiful square, in a central position, well known to Evangelical Christians, and visited by those who come from many lands. As we have heard, there have been anxious moments, when it seemed the house might be lost to us, but God Himself has intervened, and the response of the Evangelical public, represented by those here this afternoon, has enabled us to go on.

We rejoice in the improvements in the house. I came up for the first time this afternoon by lift, and was very glad to realise how helpful this will be in the use of the house and the carrying on of the upper rooms.

God has made possible for us the continuance here, and I would like to add my word of acknowledgment of the splendid work of Mr. Gooch in this crisis. We have a statesman Secretary; one whose vigour and resource are a continual astonishment. In the Executive I often marvel at the way in which he is able to face great tasks and face them so successfully. I would like to say also how much he and we all owe to the staff. We are well served, and I believe those who are serving do it in love and loyalty to Christ, as well as loyalty to those with whom they work.

So we go into the future assured that Christ will lead us on and help us. The world is dark with elements of darkness that we cannot but realise, but it is not all dark. We are sure that the Lord Jesus Christ is to win His victory. He must reign, and out of the troubles and turmoil and anxieties of the time there will come, faith is assured, the emergence of some new glorious revelation of Divine power and grace. Christ Jesus our Lord, the Victor of Calvary, is on His way to His throne.

## THE REV. A. H. WILKINSON

The closing address was given by the Rev. A. H. Wilkinson. He said:

As the Church of England Secretary of the Bible Society, it is a great pleasure indeed to be present at this gathering to-day, because as Mr. Gooch has already said, the connections between the two Societies have always been very close. I suppose in a way there are no two other societies which cover the whole ground of Evangelical Christendom as do the Bible Society and this Alliance. We are for ever coming into contact without coming into conflict; and there are not many societies of which that can be said.

I would, in passing, pay my tribute to Mr. Gooch. I envy him his gifts. I think the Bible Society and every other society in London has a right to envy him his gifts as an organiser. I do not know anyone—and

I am not saying this to flatter him, because I have said it many times behind his back —I do not know anyone in London who can get a big meeting together and run it so well as the General Secretary of this Alliance.

We are getting to the end of the meeting, and I am not going to say all that I had been prepared to say; but perhaps I can sum it up in a rather humorous incident that happened to me in Germany last September. It was on Sunday and I had gone into a Lutheran church, and came across a little woman who, when she heard my English, was full of joy. She was an Englishwoman who had married a German. She was a thorough Cockney, and it was nice to hear her speak. We chatted and she said, "Do you know our parson?" Apparently they have an English parson in the town in which she lives. She said, "The last one was High, he was; but the present one is angelic." That is not altogether irrelevant, because this Alliance in a sense is angelic. This is an hour in which it seems as if all the legion of evil spirits cast out had gone out into the abyss and got loose on the world. It is a terrible age, such as has not been for many a hundred year; and we do need a rallying point for all the Evangelical forces—the angelic forces, if you like—of Christendom.

I would not have you be despondent. I was in the chair last night at a meeting in the Bible House, the annual meeting of the Secretaries of the Missionary Societies. You would not only have been comforted, but inspired, hearing every man tell his story. When you hear the appeals put out the last six months—Boy Scouts, Czechs, China, and the rest—all of which have cut across the missionary appeal, and which have come from the same constituency, it was astonishing to see how little we have been affected. It proves that the heart of this nation is moved still by the Spirit of God. We are a Christian nation still, in spite of appearances.

There is another side to all this, and that is that while all this offensive is taking place there is still this need for a careful defence, to which our Secretary has already referred. I am not going to talk about our Archbishop. I am sure I do not agree with all he does, and I am sure he does not agree with all I do; but I have a great measure of agreement with Mr. Gooch. This is a time when we have to keep our loins girt and lamps lit; and we have to keep a watchful eye, as our Secretary suggests, on those corrosive influences which eat into our Protestant Evangelical life, whether coming from the Roman Church, the Orthodox Church, or other sources. We have to watch these things, and thank God that this Alliance exists to do so.

You cannot have a disembodied spirit which is going to be helpful. In the same way, you do need somebody to embody the activities of the Churches; and in celebrating to-day the re-creation of the old home, we are celebrating also the fact that this is the body, the temple whence shall flow forth the rivers of the living Spirit to the ends of the earth.

Dr. Ewing then offered the Dedicatory Prayer, which was followed by the hymn, "O God of Bethel," the Benediction by the Chairman, and the Doxology.

## Some Messages Read at the Thanksgiving Service—

**From Rev. the Hon. W. Talbot Rice:** "Truly I join in thanksgiving to God for all He has done for you, and assure you of prayer and good wishes for even greater blessing to rest upon the work of the World's Evangelical Alliance in the coming days. Truly there is a great work to be done by the Alliance, especially on the Continent of Europe and in helping to unite God's people in all lands, and thus make a valuable contribution towards a better understanding."

**From Rev. W. H. Aldis:** "The value and importance of the witness of the World's Evangelical Alliance is very great to-day. The unity of all Christians in Christ, realized in fellowship and prayer and is a great strength in the very anxious days in which we are living. The Alliance has a splendid outlook and opportunity as well as great responsibility, and will, I am sure, be used by God to give steadfastness, and courage, and hope to Evangelical Christians in in many lands. That they may continue to witness to the saving truths of the Gospel, and to the victorious life in Christ."

**From Rev. Campbell Morgan:** "I rejoice with you at the consummation of the matter concerning Alliance House."

**From Rev. Barclay F. Buxton:** "May it be true for the World's Evangelical Alliance—'From this time will I bless you' even more than in the past."

# Reconstruction and Spiritual Work in Spain

ABOUT a century ago, two bloody civil wars were fought in Spain. One of them lasted seven years; the other about three. The weapons used in those wars and the other means of destruction were so inefficient in comparison with the horribly destructive ones employed in the present war, that it is no exaggeration to say that—if we count the human casualties among both soldiers and civilians in the present war not yet three years in progres—they number thousands of times as many as in the two wars of a century ago. To say even that 50,000 persons were killed in the latter, may be an exaggeration; while, in the present war, if we count the civilians who have been executed as spies or sympathizers on either side, besides the soldiers lost in battle, we may not exaggerate if we put the number of victims at one and a half millions; and this figure does not include the sick and those, particularly young people, who will never recover fully from the privations and other calamities of this awful present war. Going on from the number of human casualties to the destruction of roads, bridges and buildings, the comparison between those other two civil wars and the present one is worse. Who can calculate the damage done in many large cities, in hundreds of towns, and in the open country as well?

Now that the war is over the task of reconstruction will be so huge that it will demand the efforts of all surviving Spaniards and the help of foreign capital and foreign sympathizers. Fortunately, Spain is a country not only self-sufficient as to such necessities of life as milk, meat and other foods, but able also to export hundreds of millions of pesetas' worth of fruits, vegetables, wines and oil, besides having such enormous mineral resources that even to-day they cannot be fully estimated. What great wealth Spain possesses in her mines has been demonsriated on a small scale by the Franco regime which—in spite of the war in progress and the shortage of workers—has quadrupled the Republic's pre-war output of the iron mines near Ceuta and those of Bilbao. And more or less, the same can be said with respect to the mines in Andalusia which produce coal, lead, copper, manganese and other minerals. My authority for these statements is an able article by Frank C. Hanighen, in the November 30th, 1938, number of *The New Republic* (New York). Corroborating the above, *The New York Times*, in its edition of March 19th, 1939, under the heading "Quick Recovery Expected In Spain," says:—

"Robert Davis, of the Department of History of Middlebury College, Middlebury, Vermont (U.S.A.), who has just returned from his second trip to Spain in the past two years, says that the way in which the men were sent back to work in industry as soon as the Franco forces had occupied some new strip of territory, was one of the most important factors in Franco's victory. Mr. Davis sets it down to the fact that Franco himself has always been a poor man and realizes the importance of keeping solvent and paying one's bills.

"For her contribution Germany has, it is stated, been paid off in cash or in kind, mostly in minerals, fruits and olive oil. Italy's bill has been more than half paid, the difference in the Italian case being that the two countries belong in the same agricultural belt and payment could be made only in bills of minerals. It may be found that most of these bills have been already discounted in London and that it is Great Britain and not Italy which is Franco's creditor."

The great increase in mineral production, cited above, was undoubtedly due to expert foreign engineering and the use of better machinery. In future, with a good government which could prevent strikes and guarantee living wages, that production could be four times as large and could go on for an indefinite number of years because, as said before, Spain's mineral resources are apparently inexhaustible. An English writer once said: "The Spaniard is a beggar who sleeps on beds of silver and gold," meaning that under his feet there are almost incredible mines of various minerals. My hopes for the economical reconstruction of the country after this war are based principally on the large-scale production of her minerals which are so much needed in other countries of Europe, including England,

France, Germany and Italy. Will Franco be able to conduct peacefully such a national reconstruction?

Harold Callender, one of the best reporters of the *New York Times*, after spending ten weeks last year in regions controlled at that time by Franco, stated emphatically: "There are among the followers of Franco two great parties almost irreconcilable in their economic and religious views. First, the *Requetés* (Carlists) and a large group of monarchists, who care more for religion and king than for a better distribution of wealth. The members of that party have been largely the ones who fought and died for Franco, and for this reason the party is now smaller; whereas the other party of *Phalangists* is every day larger, and these care very little about religion or king, but a great deal about higher wages and better distribution of wealth." Callender reported also, and was corroborated by many other sources, that Yagüe, one of Franco's greatest generals, said to a group of military men in Burgos: "After this war, the soldiers who fought in it will take what belongs to them by force of arms, if the government refuses to grant them justice." And Franco was reported as replying to Yagüe: "Were you not such an intimate friend of mine, those words of yours would condemn you to death." Callender also stated that the economic programme of the *Phalangists* was not very different from that of the Left Hand Republicans before the war began. Will Franco understand the problem of reconstruction in all its magnitude and be tolerant and generous? Or will he bring back the unbearable conditions for workers and the middle class which existed during the last years of the monarchy? The great landlords and aristocrats, almost without exception, have sided with Franco, but they constitute an insignificant minority in numbers; whereas the middle class and workers are more than ninety per cent. of the population. Will Franco listen to the claims of the minority instead of taking into account the needs of that great majority? The former will bring restlessness and poverty; the latter, peace and prosperity.

There will be another need for reconstruction which will demand from both sides enormous sacrifices; and it is the reconstruction of peace by rooting out the hatreds engendered by this awful war. The thousands of mothers who have lost their children by bombs, their sons as soldiers by bullets; the thousands of wives who have lost their husbands; the hundreds of thousands, probably millions, who will go around with the scars of war upon them—all these will need much compassion, help, national tolerance and real national love. If a national amnesty is not proclaimed on a wide basis of tolerance and love, Spain will see again and very soon revolutions and fratricidal conflicts.

***But the greatest factor in the establishment of real peace in Spain will consist in her learning to practise freedom and tolerance in religious matters***, as do England, France and the United States, a lesson more needed now than ever before. Previously and by the majority of Spaniards, even when not themselves Catholics, it was considered a dishonour to be Protestant, something not alone foreign and uncongenial but actually anti-patriotic. For millions, including Catholics, that traditional prejudice has been dispelled by their experience in the present war. The fact that they have fought shoulder to shoulder with Protestants in defending the Loyalist Government; the fact that they have felt the bishops of the Roman Catholic Church to be not true Spaniards when they welcomed—or at least never protested against—the worst invasion which Spain has ever endured, of Moors, Foreign Legionnaires, Germans, Italians, Portuguese, and the fact that those millions of Catholics have seen that those bishops never protested against the savage bombardments of open towns and cities with the killing of women and children, even when the Pope himself on some occasions protested—have convinced them that they were mistaken in believing that Catholics were the only patriots and that Protestants were anti-patriotic.

Knowing as I do the history of Spain; working as I did for more than three years in Spain as an evangelist, I know that I do not exaggerate when I say that the removal of that prejudice against Protestantism is one of the greatest assets for the future spreading of Christianity in Spain. And it will be almost a calamity for the Roman Catholic Church if it does not allow those millions of Catholics to choose freely another type of Christianity, because the majority of them will never willingly go back to the Roman Catholic Church, but will be a constant stumbling-block for the maintenance of religion and public morality. This problem will

be the greater for the Roman Catholic Church, if she does not allow more freedom in reaching the masses, because millions of proletarians who were enemies of the Roman Catholic Church even before the war could now, in part, be reached by the Gospel as preached by Protestants. From personal experience, I take the liberty of giving two convincing illustrations of what can be done towards reaching large numbers of proletarians.

In my first campaign of evangelisation in September, 1933, some companions and I visited Huesca in the region called "High Aragon." Huesca was then the centre of the National Communist Party. At the beginning of the Republic—incredible as it may seem to some of my readers who have heard so much about the "Red Government" and "Red Spain"—there were only about ten thousand Communists in the whole of Spain; and these were divided into three parties—National Communists, Trotskyites and Stalinites. I was astonished to learn while in Huesca and for the first time that the National Communists were teetotallers and vegetarians; and that they constituted the smallest party, less than two thousand. A group of these, suspecting that we were disguised ecclesiastics, came to the meeting with the purpose of breaking it up, and began to give trouble during the first speech. We were four speakers on the platform. I was due to speak last; but the second and third being discouraged, I took my turn and, instead of delivering a lecture, held an open forum. *The ones who became most deeply interested were the Communists;* and afterwards we, a great Spanish Protestant leader and I, went to our hotel accompanied by twelve of them, who said to us: "Please come back sometime, and we promise that you will have the largest theatre in Huesca filled with good listeners."

The other experience of which I wish to speak is the Newspaper Evangelism which I was able to carry on in Malaga for a few months until it was interrupted by the outbreak of war. In those few months, hundreds of Socialists and Marxists and Communists became deeply interested in my articles, and wrote me letters asking for more information. Two leaders, one a Marxist and the other a Communist, showed true signs of conversion; and I used both of them as voluntary colporteurs.

This brings me to the most vital development and the most helpful for Protestant Christianity in Spain; and it is that, in spite of the privations and calamities of this war, New Testaments and Bibles have been sold in enormous quantities, to persons who before have had no connection with the Protestant Church, thousands of them proletarians. Another important indication is that expensive Bibles have been sold in large numbers during the last two years of this civil war; and this means that they have been bought by persons of means and, therefore, in some way leaders of society.

Summing up the situation, I do not hesitate to affirm emphatically that if Franco grants a religious tolerance which will include speaking through the radio and in theatres and large halls, a new era will begin for Protestantism in Spain. Will England and France, by recognising Franco's Government, be willing and able to convince him to adopt a humane amnesty and a programme of economic and social reconstruction worthy of a new Spain? Will also our Protestant friends everywhere lend a helping hand in bringing about that new era?

I am more than glad to write these few pages on this vital subject for publication in EVANGELICAL CHRISTENDOM, because the World's Evangelical Alliance has such a glorious record for its help to Protestantism in Spain.

JUAN ORTS GONZALEZ.

New York City. March 20th, 1939.

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# The Week of Prayer in Greece

WRITING on April 23rd, Rev. Michael Kyriakakis, Pastor of the First Greek Evangelical Church in Athens, says:—

"The Week of Prayer this year marked a great spiritual success in all our churches. The meetings were crowded, as if our people felt more deeply this year the need for united prayer. New voices of praise, supplication and thanksgiving were raised. We are thankful indeed for the manifold blessings of the Universal Week of Prayer.

# Madras, 1938

## Some Reflections by one not present

THE Tambaram Conference must be viewed in its right perspective. The fact that it followed Conferences in 1937 of an œcumenical nature is significant.

The Edinburgh meeting of the World Conference on Faith and Order and the Meeting of the Christian Council for Life and Work at Oxford on Church, Community and State made a very meaningful background to Madras. The latter, too, was the meeting of an œcumenical body, the International Missionary Council, facing the missionary task of the Church. But the true perspective is the series Edinburgh, Jerusalem and Madras.

Edinburgh, 1910, faced the unfinished world task of the missionary movement and rallied the churches to a fresh attack on a fuller basis of co-operation. Out of it grew the International Missionary Council in course of time.

Jerusalem, 1928, still faced an unfinished task rendered the more difficult by the Godless secularism that had leapt into new life and expression in those post-war years.

At Jerusalem there was a significant growth in the representation and strength of the younger churches.

At Madras in 1938 there was the task still unfinished, with the strident threat of the new paganism challenging Christianity in its demand for a religious devotion from its followers and attacking the Church by violent as well as subtle means.

But the task is faced from the new base of operations provided by a world-wide Church.

Madras, 1938, was that world-wide Church in action, surveying its missionary task. It was composed of roughly equal representations from the older and younger churches.

It does not seem to have issued as clearcut a message as its predecesors, it is its own message. There is a new-born hope for the world when 471 representatives of 69 different nations can meet in almost unbroken fellowship and harmony, some representing nations at strife with each other and even actually at war.

That hope is clearer when those 471 represent a world-wide Church differing in age and in achievement as in organisation and outlook, but one is consciousness of itself as the repository of God's saving truth and the instrument of His will to win the world for Himself and His Son.

But Madras has a message, such a message as the Church needs, a message that is all the more meaningful because it is the message of the younger, as well as the older, churches. That message is a call to witness by word and deed to the Faith delivered to us by God for the saving of the world and for winning it to the service of Christ.

That task of the Church is seen against the background of the brute force that stalks the earth. It has to be undertaken in the face of the challenge of a new paganism that calls men to worship and serve material gods and brute force with their whole being. The task has a peculiar significance in an age when in more than one country Christians are suffering violent repression and actual persecution and everywhere meet with contempt and indifference. It is a task that will be enormously costly.

The Conference again and again calls the Church to penitence for the weakness and cowardice that have weakened her witness in the past, the only posisble starting point for a fresh advance. The essentials of the Faith committeed to the Church are re-affirmed, this mighty Faith by which the Church lives and by which the world will be saved. We are reminded that this Faith is the one and only hope for our distracted world. And we are called to remember Him who in this our time of weakness is undefeated and cannot know defeat.

There are things that are hindering the onward march of the Church, bitter social injustice, poverty, exploitation of the weak, lack of the elements of culture with its consequence in ignorance, superstition and fear, war, social hatred and suspicion, the constant attempts of pagan Governments to deny spiritual freedom to the Church. These forces of evil must be combated by the means put at the hand of the Church, education, service of men's needs, bold witness and endurance of persecution if need be.

But the fundamental task of the Church

is never lost sight of—its commission in Matthew 18, 19 and 20. It is an unfinished task still, lands that have been open are being closed, great masses of men and whole tracts of the earth are still untouched, the actual number of pagans in the world is actually increasing.

For this unfinished task a divided Church is insufficient. The Conference is in itself a mighty symbol of the world Church uniting in its great missionary task. And it calls the Church again and again to wholehearted co-operation, realising itself as God's chosen and sanctified instrument for setting up His Kingdom.

No particular scheme of reunion was advocated. A group representing the younger churches voiced the " passionate longing that exists in all countries for visible union of the Church." And again " we, therefore, appeal with all the fervour we possess, to the missionary societies and boards and the responsible authorities of the older churches, to take this matter seriously to heart, to labour with the Churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union."

But the clarion call of the Conference was for effective co-operation even while we try to draw closer together in actual union.

The hope was freely expressed that a World Council of Churches would be set up. That is being done and the Council will probably meet in 1941.

But it is important to notice the statement that " in welcoming the appearance of this Council we consider that the distinctive service and organisation of the International Missionary Council should be maintained. It is of particular importance that nothing should be done to undermine the confidence in the International Missionary Council that has been built up during so many years." A new office of the I.M.C. is to set up in the Far East.

The Conference ended on a call to the Church to an act of rededication to her great task, in the vision of the Christ " suffering on the Cross on which only His love of men placed Him " clear in our faith that " Only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can, but will.

T. Cocker Brown.

# The Aftermath of Tambaram

Perhaps among all the consequences of this historic gathering the greatest will be the effect upon the delegates who came from relatively backward Churches, and met at Tambaram not only the representatives of the church life of America, the continent of Europe and Britain, but the leadership of the maturer Churches of the East and of Africa. One such delegate, saying good-bye to the present writer, remarked: " This has been better than going to a university "; by which he meant that he had been ushered into a whole new world.

That was true of all of us, in greater or smaller measure. It was by no means a matter of learning more about the countries; such knowledge may be without Christian meaning. It meant a new or deeply enlarged conviction of the fact and reality of a world community of Christians, created by the love of God, and set in the world to witness to the redeeming love which He shed abroad in His Son. When in his closing address Dr. Mott (to whose wisdom and leadership the meeting owed no less than all the others over which he has presided in his wonderful career) reminded us that of those to whom much is given much shall also be required, he struck home. We—not only those who were at Tambaram, but that far wider circle to whom in these latter years the truth of the world-wide Christian fellowship has become real—we are of those to whom much has been given. God grant that we be not unfaithful to the heavenly vision.

William Paton.

# The Church of Rome in the Mission Field

SEVERAL influential members of the great Missionary Council recently assembled at Tambaram, in the Madras Presidency, have written to the papers giving their impressions of the work done by the Council. In some of these letters regret was expressed at the absence of representatives of the Roman Catholic Church. We may regret their abstention from such a truly representative and Catholic Conference, but no one who has studied the history of the Church of Rome, and consequently knows something of the arrogant claims to supremacy and jurisdiction made by the leaders of that Church, can have been surprised that at this great Council Roman bishops and priests were conspicuous by their absence.

Very soon after the abrupt closing down of the Malines Conversations—from which so much was hoped for by enthusiastic and ardent workers for reunion—the Encyclical Letter *Mortalium Animos* was issued by Pope Pius XI on January 6th, 1928, by which he quite definitely slammed the door in the faces of those who had so earnestly hoped and worked and prayed for reunion with the Church of Rome. In this Letter the Pope refers to those who had been praying and working for reunion, and then comes this scathing comment on their efforts: "One who supports those who hold these theories and attempts to realise them, is altogether abandoning the divinely revealed religion . . . . The Apostolic See cannot on any terms take part in their assemblies, nor is it in any way lawful for Catholics either to support or work for such enterprises."

By these words Rome quite definitely rules out any sort of compromise in this matter of reunion or even of co-operation; she stubbornly refuses to remove from the position she took up centuries ago; she demands from us nothing less than a total and complete surrender and submission to her claims to supremacy and universal jurisdiction.

The Encyclical Letter of Pope Pius XI simply endorsed what had been the teaching and practice of former Popes. Boniface VIII, in his famous Bull, "*Unam Sanctam*," promulgated in 1303, stated that "the Pope is of so great dignity and excellence that he is not merely man, but as if God and the Vicar of Christ. The Pope alone is called most holy . . . divine monarch, supreme emperor, and king of kings. The Pope is as God on the earth. (Papa est quasi Deus in terra.)" Having made such an arrogant claim, we are not surprised to read that the Pope goes on to say: "We declare, say, determine and pronounce it to be of necessity to salvation for every human creature to be subject to the Bishop of Rome." Leo X (1513-1521) declared that "Christ, before His departure, did institute Peter and his successors to be His lieutenants, to whom it is so necessary to obey, that he who doth not obey must die the death." (Leo X in Conc. Later., Sess. XI, p. 151.)

Space forbids any further quotations from the extravagant claims of Popes to supremacy and jurisdiction over the whole Church, but these two are sufficient to explain why Pope Pius XI, in 1928, forbade any member of his Church to take part in or even be present at such a Council as that held at Tambaram.

Hold such views as they do about the members of the Reformed Churches, the really astounding thing would be to find any Roman Catholic present at such a conference. Fr. Vitalis, on p. 47 of his *Catechism of Christian Teaching*, which bears the imprimatur of the Roman Catholic Bishop of Lahore, and is the text-book for all Indian workers in that diocese, writes that "the Catholic Church (i.e. the Church of Rome) is verily and indeed the Church of Jesus Christ, and every other Church in the world is a fraud." Fr. Makair, on p. 95 of his book, *The Faith and Works of the True Christian*, which also bears the imprimatur of the Roman Bishop of Lahore, and is also the authorised text-book for Indian Christians, asserts that "all the remaining Christian Churches and Protestant sects, the Methodists, the Presbyterians, etc., etc., are mere associations of man, who through pride or for some worldly purpose have rebelled against the true Church."

These two Fathers have not hesitated to class all Protestant believers with Mussalmans, Hindus, idolaters and heretics, and in this they are backed up by their Bishop. "What people have separated themselves from the communion of saints?" asks Fr. Vitalis on p. 50 of his *Catechism*, and himself supplies the following answer: "In the

other world hellish people, and in this world all those who live apart from the Catholic Church, such as idolaters, Mussalmans, Protestants, etc."

Having taught his followers that we who are not members of the Roman Church are not true Christians (vide p. 25, " Protestants are not true Christians, because they do not believe all the words of Jesus Christ "), he affirms in his *Catechism* (p. 56) that the first commandment " forbids you to worship with all people who follow a false faith," and accordingly every Roman Catholic in the Panjab is sternly forbidden to enter any non-Roman church, and should he join in any worship other than that of the Roman Church he commits a mortal sin, which must be confessed to the priest, otherwise he cannot expect forgiveness from the Roman God. From p. 78 of the *Catechism* we cull the following: " Should anyone without a dispensation marry a Protestant he commits a great sin, his marriage is invalid, and he will be excommunicated from the Church."

Fr. Makair, on p. 5 of his *True Christian*, asserts that " in Protestant sects there is no true priest . . . they deny the authority to forgive sins after baptism which Christ gave to His Church, nor do they accept the sacrament of the Holy Eucharist. By their own authority they reject the command of Christ, and make it of no avail. They are the preachers and lecturers of false doctrines, because some of set purpose, and others through ignorance, for worldly advantage, have appointed themselves as such, and labour to destroy the work of Christ, and to make of no avail those life-giving means which impart salvation to the souls of men (p. 96). They of their own authority deny the righteousness of God, and with this denial include a lot of other lying statements. They make a copy of the true religion, and deceive simple-minded people with the Word of God which they have altered, and by means of certain religious observances, from which their heretical teaching has come. Whoever knowingly follows their lying tenets and accepts their false teaching, is outside the true righteousness which God has revealed, and cannot be saved."

The above statements are only a few samples of what the priests and bishops of the Roman Church are teaching their people in the north of India to-day. In their opinion, quite frankly stated in their books, we clergy of the non-Roman Churches have no authority to preach the Gospel, we are blind leaders of the blind, we deny the righteousness of God and reject His sacraments, we are preachers and lecturers of false doctrines, and all this for our own worldly advantage. These are their opinions about us, and about our leaders who gathered at Tambaram. How could we, then, expect them to join us in our deliberations, our consultations, our plannings for the future? How could they so flagrantly disobey the ruling of the late Pope? " The Apostolic See cannot on any terms take part in their assemblies, nor is it in any way lawful for Catholics either to support or work for any such enterprises." So that's that!

While Rome maintains that attitude towards other members of the Catholic and Apostolic Church, it is absurd to expect her priests and bishops to co-operate in any way with them for the furtherance of the Gospel, and the bringing in of the Kingdom as we understand it. May we quite respectfully add that while they maintain that attitude, and refuse to reform their doctrine and practice we, too, have no desire whatever to see them attending our conferences. We long to see one great united Church opposing the forces of evil in the world, but the price for such unity demanded by the Church of Rome is such that we cannot possibly pay. We are unable to turn our backs on the Truth as revealed to us by Jesus Christ and His Apostles, and accept in its place the doctrines and practices of the Church of Rome.

Having in recent years lost vast numbers of adherents in Europe, the Church of Rome is now making frantic and strenuous efforts to make up that loss by endeavouring to win new converts in India and Africa. Her coffers have been replenished by Mussolini, who in return for the abdication of the Papal claims on the states of Italy, signed a new Treaty and Concordat, and paid twenty million pounds sterling into the treasury of the Church of Rome. This large sum of money is now being spent in strongly reinforcing the Roman Missions in India and Africa.

If these Roman missionaries were sent to the unoccupied and unevangelised parts of the world we should have no cause for complaint; rather should we rejoice that Christ is being preached, but the unhappy truth is that in many cases these recruits are not being sent to unoccupied fields, but are especially deputed to invade those fields in

which other missionaries have laboured long and faithfully, and are now reaping an abundant harvest. Vigorous efforts are being made to proselytise in many districts in which a large harvest of souls has been gathered in by Protestant missionaries, and young churches have been planted. Many of these districts have now been vigorously invaded by the emissaries of Rome; unfaithful workers, dismissed by the missionaries, have been welcomed and engaged by the priests, quite regardless of their moral qualifications, and have been sent to win over converts to the Roman Faith; schools, dispensaries, hospitals and churches have been built on a most generous scale; the most extravagant promises are lavishly given to induce Christians of other missions to join the Roman Church; help in lawsuits, loans of money, free education, employment are among the inducements offered, and it is not to be wondered at that many fall into such temptations, and turning from the Church of their baptism, enrol themselves as members of the Church of Rome.

It is this blatant proselytising, and the many unworthy methods that are used to win converts, that so grieves the Protestant missionary, and compels him to raise his voice in protest against such unfair and unchristian methods of work. From many districts in India, from widely separated areas in Africa, from Netherlands India and China I have received letters from many missionaries of different societies and churches, but almost all bearing witness to a new proselytising zeal on the part of Rome, of large reinforcements of priests, nuns and lay-brothers, and of apparently unlimited financial resources.

In the Panjab, where the C.M.S. and American Presbyterian missionaries have reaped an abundant harvest in the past forty years, and congregations of Christians are to be found in thousands of villages, the Roman Mission has been recently strengthened by large reinforcements of Italian priests; large and imposing schools have been built in Lahore, Amritsar, Srinagar, Multan and Rawalpindi, and Italian priests have invaded all the Christian villages founded by the C.M.S. and the American Presbyterians.

In the C.M.S. village of Montgomerywala there is a congregation of nearly two thousand, a church which seats one thousand, a resident Indian pastor, two English lady missionaries, a middle school for boys and another for girls, a dispensary, baby welfare centre, post office and guest house, in fact, everything that you would expect to find in a well-worked parish in England. During my absence on furlough, owing to a quarrel and lawsuit in the village, the Roman priest was able to get a footing in the village, and began his propaganda. In a short time he rebaptised nearly a hundred proselytes, and then, with his bishop's help, built a large church within 1,500 yards of the C.M.S. church, opened rival schools and a dispensary, and when I arrived back from furlough I found two Italian priests living in the village, doing their utmost to induce the Christians to change their allegiance.

Of course I at once wrote them a polite letter of thanks for distributing so much money among my very poor people—they were very badly off that year, and had very little to eat, and still less to wear—but assured them that they were really wasting their money, because when it was finished, and the people found that there was no more to be had from Rome, they would at once return to the Church of their first baptism. My bishop also interviewed the Roman bishop about this disgraceful intrusion, but was told quite plainly: "It is no good your protesting. It is a matter of principle with us. We are after your people, and we intend getting them." It is true that for a time they were successful in "getting them," but only for a very short time, and now the Father, left with an almost empty church, and with hardly any children attending his schools, is lamenting the fact that they ever wasted any money on that village, as nearly all their proselytes have returned to the church in which they had originally been baptised. As one of the Fathers remarked to one of my workers: "Your people are too well instructed in the New Testament ever to become good Catholics." Quite so; no one who knows and obeys the teaching of the New Testament can ever become a good Roman Catholic, for the teaching of the Apostles as recorded in the New Testament is diametrically opposed to the teaching of the Church of Rome.

When I visited Travancore three years ago I found this slogan everywhere: "The whole of South India for the Catholic Church in ten years." Vigorous efforts were being made to induce the Syrian Christians to join the Roman Church. Many of the Mar Thoma Christians are aware of the subtle

danger in their midst, and in order to counter the Roman propaganda going on throughout Travancore, are translating into Malayalam my booklets, and distributing them freely amongst the Syrian Christians.

During my tour in the South of India I was shown the Roman Seminary in Alwaye, and was told that they had in it over three hundred young Indians who were being prepared for the priesthood. This is only one of the fourteen Major Seminaries for training priests in India; in addition to these there are 29 Minor Seminaries, and 38 Training Schools for teachers. According to the census taken in 1931, there were at that date 3,311 priests, 539 lay-brothers, and 6,162 nuns at work in India, and with this large force at its disposal, backed by unlimited funds from Italy, it is not surprising that the Roman Missions are making rapid numerical progress in India. In Chota Nagpur, according to the statistics compiled by the Belgian Jesuits working there, in 1900 their converts numbered 51,000; in 1921 they had increased to 175,000; and in 1931 they numbered 275,000. In the Lahore diocese the converts increased from 16,000 in 1914 to 57,000 in 1931. In Eastern Burma in 1901 there were 9,300 Burmese Roman Catholics; in 1931 they numbered 37,000.

Rome undoubtedly has money to spend on propaganda; she has large forces of devoted priests and nuns whom she can send at a day's notice to any part of the Mission Field; these men and women give devoted service and are ready to sacrifice themselves for their Church and Faith. It behoves us, who claim to hold that Faith in all its apostolic purity, to redouble our efforts, to dedicate ourselves afresh to the service of our Master, that we may proclaim His Gospel in season and out of season, and so bring in that Kingdom, that Rule which shall endure for all time.

W. P. HARES.

[We asked Canon Hares to illustrate his important article by some extracts from letters on the subject of Roman Catholic aggression in the mission fields, and he has sent us the following.—ED.]

"These questions may perhaps indicate the nature of the call which Tambaram is bringing to the Church at home. If we care enough we can find the answers to them from our Bibles and on our knees. 'Come, Holy Spirit, come!'"

The following extracts are taken, almost at random, from the huge pile of letters I have received from all parts of the mission field, all of them bearing witness to the new aggressiveness of the Roman Church. The names of missionaries and stations have been omitted.

"When I came here in 1913 there were no Roman Catholics for a hundred miles; now they are only fifteen miles away, and are endeavouring to get our young converts."—Sudan Interior Mission, Jos, Nigeria.

"I am trying to open the eyes of the natives to the pretentions of Rome. If you would kindly grant permission to our Mission to translate some of your booklets into the language of this tribe, it would assist the ultimate aim incalculably."—Dutch Reformed Church, N. Nigeria.

"It is amazing how increasing in intensity the propaganda of the Roman Church has become on the Gold Coast, and such a booklet as yours becoming widely known here would be a blessing."—Methodist Mission, Gold Coast.

"In South Africa the Dutch Reformed Church amongst others is also taking a decisive stand against Roman aggression."—Pietermaritzburg, South Africa. "It is proving very necessary for us in Rhodesia to understand the Roman position, as that Church is getting a strangle-hold on large sections of the African people and on the Government."—Methodist Mission, Salisbury, South Rhodesia. "As the Romanists are very aggressive in this locality, I should like to have this booklet widely distributed."—Livingstonia Mission, N.E. Rhodesia. "We in South Africa are being very hardly pressed by the Roman Catholics, and we have to do all in our power to withstand the attacks they are directing against us. I have been 41 years in active service, and have never been so worried about their approach as I am at the present moment."—Lutheran Mission, Natal and Zululand.

"The Romanists are making great efforts to capture our people. For a long while their efforts were almost fruitless, but I am sorry to say them seem to be making headway in these days."—Africa Inland Mission, Kenya. "We of the C.M.S. are faced with the aggressive tactics and overwhelming numbers of Roman Catholic missionaries."—C.M.S., Tanganyika.

# "Crisis for Christianity": a Review

In the September-October, 1937, issue of EVANGELICAL CHRISTENDOM was reviewed a book entitled, *The Pope in Politics*, by William Teeling. The review said: "The author of this book is a young but very energetic and much-travelled Roman Catholic, and that fact makes the work quite notable, for it contains some very critical observations on the public policy of the Pope [Pius XI, who has since died]."

Mr. Teeling has now published a new book, of which the title is given at the head of this article. It is not so striking a work as the former one, but is very interesting and often remarkably outspoken. It is almost entirely a study of the position of Roman Catholicism under the Nazi régime in Germany (including Austria), and the references to other Christian bodies are few.

A weakness of the book seems to be that a large part of it consists of accounts of private conversations between the author and German Catholics or sometimes non-Catholics; but that on very few occasions are names or places given. Thus, we have to depend on faith in the accuracy of Mr. Teeling's memory: and human memories are notoriously fallible. Mr. Teeling fully admits this possible defect of his book, but excuses it thus: "I have been told I am apt to give mere gossip the force of official statements. I can only answer that wherever I have been in Germany, in Austria, or Rome, I have come openly, accredited with letters plainly stating that I was writing a book; and what I have been told by bishops or others has been told me quite clearly in interviews." He adds that in most cases it is not possible to give details indicating who the informants were, or they might fall victims to Nazi vengeance. All these considerations are very reasonable, but it does seem that on some occasions Mr. Teeling "draws a long bow." For example, the anecdote (p. 162) of how the Bishop of Osnabruck went to see Marshal Goering and was kept waiting. "He then entered the General's room. Goering did not look up, but merely said: 'Sit down and wait a minute.' The Bishop, on the contrary, walked up to Goering and crashed his fist down on the table with such vigour that inkpot and pens flew in different directions. Goering looked up very quickly. Said the Bishop: "I am the Bishop of Osnabruck; nobody has ever kept me waiting before, and I do not intend to be kept waiting now.' The Bishop says that he expected to go to a concentration camp, but actually Goering was so delighted that he had him immediately appointed a State Senator. He felt this was the type of man with whom he could deal." The difficulty about this tale is not that it is at all unlikely, but simply: Who told Mr. Teeling? The Bishop? Goering? Or some onlooker? A similar weakness appears often in the book. So much of it (even on important subjects) seems defective in proof. On the whole, however, the book seems candid and honest and the work of an able observer whose impressions deserve serious consideration.

The first eight chapters consist of an account of the history of Germany from the beginning of the sixteenth century until now. Some people tend to forget that until 1870 the word "Germany," like the word "Italy," was little more than "a geographical expression." There was no united German political state, but a collection of largely independent kingdoms and duchies, some Catholic, some Protestant. The rivalries amongst these (and especially between Protestant Prussia and Catholic Austria and Bavaria) must be remembered in estimating present facts. In some small States Catholicism was very weak. "In Mecklenberg-Strelitz, even in the nineteenth century, no Catholic priest was allowed to have a residence in the country" (Teeling, p. 68). The unification of Germany in 1870 did not abolish all the anomalies, but it enabled German Catholicism to be consolidated, and to form the "Centre Party," which sometimes held the balance of political power so far as the Reichstag went.

The very fact of the elaborate organisation of German Catholicism, both politically and religiously, led, however, to a grave source of weakness. The laity were sedulously shepherded from babyhood up, and given as little opportunity as possible of understanding non-Catholic points of view. The clergy were paid by the State, with the result that (Teeling, p. 158) "the German Catholic has never been used to the idea of supporting his pastor." When the Nazis

* London: John Gifford, Ltd. 10s. 6d.

came into power these weaknesses proved disastrous—especially as the Bishops (mostly old men) vacillated in their attitude. "The laity argue that the Bishops would say—for instance in January—that under no circumstances could they ever permit that such and such a thing could happen, since it would mean the end of Catholicism in Germany; then, about two months later, the Bishops would announce with considerable regret that since the Government had decided to do that particular thing, they felt they must submit, but explained that the next point would be the vital one on which the Church would never give way. In the meantime they would ask the working classes to pray hard and do all in their power to make themselves unpopular with their fellow workmen, and so gain a crown in the next world whilst the Bishops and the Clergy remain secure in the receipt of their State payment" (p. 168). This seems an exaggerated statement; but history shows that it is probably essentially true of all Churches which, used to privileges, are suddenly hit by a storm. It was somewhat the same with the old Church in England when abruptly attacked by Henry VIII.

A grave danger in Germany, to other forms of Christianity as well as to Roman Catholicism, is the "paganism" of Herr Rosenberg: an attempt to set up a cult of "the Germanic race." Herr Rosenberg "states definitely that the religion he advocates in his *Mythus* is not an official religion, and is not meant for people who are already satisfied with Catholicism or Protestantism; it is intended only for those who have no definite religion" (Teeling, p. 205). Mr. Teeling observes, however (p. 211), that Rosenberg's teachings "are very prevalent."

The annexation of Austria by Herr Hitler is treated in detail by Mr. Teeling. Mgr. Seipel, a Chancellor of Austria during the democratic régime after 1918, schemed to set up a "corporative régime" based on Papal Encyclicals. His successor, Dollfuss, actually did so, and, when he was murdered, Schuschnigg continued it. Unfortunately, however, it was a dictatorship opposed by most Austrians; so, when Hitler attacked Austria, it collapsed. As Mr. Teeling (p. 265) euphemistically puts it: The "Christian state" of Seipel-Dollfuss-Schusnigg "was so little different from the totalitarianism of Nazi Germany that in the end the two have had to merge." By abolishing liberty, the Catholic Chancellors lost that backing of public opinion which might have preserved the independence they vainly tried to keep but could not keep without freedom. The story has a moral!

Mr. Teeling makes no prophecies as to the future, but his book is of value as a study of the past and the present—which lead to the future.

J. W. POYNTER.

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"THE Reformers exalted the Scriptures. It was not, as is sometimes said, that they put an infallible book in place of an infallible Pope or Church, for the claim they made for the Bible, as infallibly conveying to men the Word of God, was no higher than the claim the Bible made for itself, or which Christ, the Apostles, and the early Church made for it. The Romanists had no such basis for their doctrine of the Church. It was not, however, the Scriptures simply as a book, but the Gospel which the Scriptures contained, which was relied on as the true 'power of God' in overthrowing the strongholds of evil. Reformers and Romanists alike felt that everything centred here in the doctrine of *justification by faith*. . . . Luther's doctrine meant logically the annihilation of Rome's whole doctrinal and sacramental system. So long as Protestantism remains faithful to this doctrine its position is secure."

*The late* DR. JAMES ORR.

# Reunion Notes

*"In things essential, unity; in things non-essential, liberty; in all things charity."*

**Evangelical Cohesion**

According to protracted correspondence in our esteemed contemporary, *The Record*, Evangelicals in the Church of England are realising that their witness for truth and their influence among the people are weakened by their internal divisions. We are not surprised that Evangelicals differ on details of doctrine or ceremony, for the teaching of the Scripture emphasises the right of private judgment and the duty of obeying conscience. With them the authority of Scripture is all important and compelling. Its light is the light that illuminates by the Holy Spirit their consciences and enables them to reach truth. They do not believe that any Church has the divine right of imposing on them its beliefs as the necessary beliefs in every detail of doctrinal truth, as it seems to the church. They know that churches have erred, and continue to err, in most important questions, and they cannot prove false to their consciences. This does not mean that Evangelicals, whether, or not members of the Church of England, think alike on all points. They do not. They are at one on the fundamentals: Man's sinful state that can only be cleansed by the atoning blood of the Saviour, who is God as well as man; the immediate access of the sinner to the Saviour, the working of the Holy Spirit in the hearts of men, and justification by the surrender of the person to the living Lord, Who loves and welcomes the returning sinner. There are many other points on which all Evangelical people must be at one. All accept the Bible as the Divinely-given record of the Revelation of God to Man. No other book can compare with it. No other book is inspired as it is inspired. No other book finds the heart of man as it finds the heart and brings man straight into the possession of the thoughts of God. Here all stand together, and can join hands as expressive of heart union in essentials. But there is an increasing tendency among good men to make teaching on which Evangelicals have never seen eye to eye, tests of membership of the blessed company of Evangelical Christians. We all ask many questions that are not definitely answered in the Bible. We wish to know, and we find that, for one reason or another, a veil is drawn that we cannot penetrate. Accordingly we take up the hints and interpret them in accordance with what we consider to be the proportion of revelation and its character. We are here in the domain of human logic, reasoning from incomplete knowledge, and we, therefore, differ among ourselves. Let us all be prepared to hold firmly our own opinions on these subjects, but do not let us confuse what is secondary with the fundamental, and let us never break off union with those who are really at one with us. If Evangelicals cannot agree to differ on secondary matters, what hope is there of Christian union on a large scale?

**Comprehension Without Compromise**

Surely the test for cohesion and unity is truth and love. The letter killeth, but the Spirit giveth life. The Church is still treading the weary pathway of conferences and councils rather than the apostolic method of fellowship and prayer. Writing to *The Record*, the Rev. H. R. Gough (whom we have recently welcomed to the Executive Council of the Alliance) says:—

"One of the most difficult things is to decide what different types of Evangelicals can come together in true unity. Can all who profess and call themselves Evangelicals be united or not? The title "Evangelical" today covers a multitude of variegated and hyphenated Evangelicals. Many of these should drop the "Evangelical" and adopt the "hyphen" by itself, for those who do not believe or proclaim the full Gospel of the Evangel, of salvation from sin through the atoning and substitutionary death of Christ on the Cross, have no right to bear the name of Evangelical. But there are a great number of us (far more, I believe, than some people realise) who do believe this full Gospel, and surely we can drop our "hyphens" and form one great Evangelical group or society, bound together in passionate love to the Son of God, who loved us and gave Himself for us, and in a common purpose to proclaim the Gospel throughout our

land? Our people are spiritually bankrupt, and their need for the Gospel is infinite. Is not God calling us to another Evangelical revival, which shall save England as Wesley's did 150 years ago? Such a revival is possible *at a price*—the price of abandoning our pet and petty theories and shibboleths—the price of denying self and of losing the isolated independency of our lives, and so finding the fullness and power of a united life. Are we willing for this. The future of Evangelism may depend upon our answer, for many feel that we must either unite or perish. The future of England may depend upon our answer, for a united Evangelical party would be a channel through which the Spirit of the living God could flow in reviving power. O God, send a revival, and begin it in us!"

**The Call to Evangelical Witness** Never did the world need the faithful presentation of the Evangel more than it does to-day. We are not Evangelicals because of our love for the name, but by reason of our conviction that the Bible definitely teaches the faith we hold. To-day, there is widespread neglect of Scriptural doctrine—in fact, there is a contempt for it in many circles. The traditions of men rank higher with some than the straightforward message of the Bible. With others, the Bible is looked upon as a played-out volume, and we have heard of a man who was called to the Christian ministry and said, "Now I shall teach which I think right, regardless of the Bible, and only following the leaders I believe in." It is true that Sacramental Christianity has won victories for Christ. It is also true that Liberal Theology is not without its followers, who live in and for the Saviour. But Sacerdotalism—which is allied with Sacramentalism—and Rationalism—which is twin brother of Liberalism in Theology—are not the plain message of the Bible. They distort in our conviction what our Lord teaches. In fact, in many respects they overthrow the plain meaning of the Cross, and make human inventions take the place of Divine truth. We have no wish to exalt ourselves in any Pharasaic spirit, but we are convinced we have a message for the needs of the day, that no other section of the Church can proclaim with equal emphasis.

We accept the fact that "Jesus saves." He saves, because He has died to save us from our sins, and we can find salvation full, free, and effective by coming to Him. He supplies the grace that converts. Our salvation does not rest on anything we do, but on the boundless love of God, who gave His Son to suffer for our sins. Cannot all who hold these great truths, stand together against the many-sided attacks of error and go forward in the sacred work of evangelising our fellow countrymen? And does not the World's Evangelical Alliance provide the centre and machinery necessary for such cohesion and co-operation?

**The Bible True to Itself** Further archæological finds are proving the truth of Bible history. Mr. Arthur Berton, a special correspondent of the *Daily Telegraph* recently forwarded to London an illuminating description of the discovery of the sarcophagus of an Egyptian King on the site of the ancient city of Tanis, in the Nile Delta. The sarcophagus was opened in the presence of King Farouk of Egypt. It was thought at first, writes Mr. Merton, that the tomb was that of King Psusennes, of the twenty-first Dynasty; but, from markings on the sarcophagus, it has now been established that it contains the mummy of one of the Shoshenks kings of the twenty-second Dynasty, the first of whom captured Jerusalem and plundered King Solomon's temple.

"I was privileged," says Mr. Merton, "to visit the chamber immediately after the King had left. The lid of the sarcophagus, which is either of silver or 'white-gold,' had been carefully prised up, to reveal the king's mummy with a fine gold mask in the shape of a hawk-head, heavy gold trappings and a very fine jewel on the breast."

The discovery is of considerable importance to Bible students, as the period to which such discoveries belong is one of the most difficult and obscure in the history of ancient Egypt. Many experts are of the opinion that we are on the threshold of valuable information concerning the movements of the Chosen People. Some, indeed, have suggested that Tanis was the point from which the Isralites started their exodus to the Promised Land.

Old Testament students will not need to be reminded that the first Shoshenks king is mentioned several times in the Bible as King Shishak. The record is found in

2 Chron. 12, where we read: "And it came to pass that in the fifth year of King Rehoboam, Shishak, King of Egypt, came up against Jerusalem, because they had transgressed against the Lord. With twelve hundred chariots and three-score thousand horsemen; and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians." The narrative closes with the words: "So Shishak King of Egypt came up against Jerusalem, and took away the treasures of the House of the Lord, and the treasures of the King's house; he took all; he carried away also the shields of gold which Solomon had made."

**Baptists in Council** The recent Annual Assembly of the Baptist Union at Birmingham not only manifested the cohesion and corporate strength of Baptists the world over, but was made the platform for some plain speaking. The Presidential address was delivered by the Rev. P. T. Thomson.

The waters were in spate, he said, and they threatened to become a whirlpool in an orgy of brute force. In the absence of a positive belief our young people had been bemused by the sense of life's futility. A doctrine which negated all values had recoiled on the world of affairs with devastating effect. It had robbed millions of the sense and enjoyment of human right. The surrender to materialism had engendered bondage, linked the ideas of fate and necessity, and paved the way for the worship of brute force.

Of all the obscene creatures spawned by anti-Christ, he said, none surely was more revolting that the philosophy recurrently bred by spontaneous generation, it would seem, in the German mind, which endowed a race, a State, a culture based on nothing but animal blood, with a life of its own, and in the process reduced the individual to a non-entity, a no-being. Anti-Christ, because it challenged our Lord on His fundamental teaching that the individual soul was the corner-stone of the race, or State, or culture, and that to deny it was to tear up the charter of all human weal. Of course this philosophy was the purest nonsense, only possible of acceptance by a people in whom the desire to escape personal responsibility had become a disease. . . .

National churches had carried the badges of their nation where Christ bore the sins of the world. Even into churches of a congregational polity it was possible for the old Adamic spirit of self-assertion to enter. By the infection of the plague of self in varying degrees, all churches had forfeited the right to speak with authority—the authority of a righteous sovereign God. How they would marvel to hear the news that yonder in Rome the Pope told his next-door neighbour that he stood under God's condemnation. It was plain to be seen that that Church had failed as an international.

To compare present-day conditions with those of the days when he began his ministry, Mr. Thomson continued, was to be made conscious of a mighty change. To-day the hell in which at that time it was hardly decent to believe in had burst through the earth's crust. God was denied, not in the speculation of the here-and-there sceptics but in the mass action of millions. In such days as these their religion perforce came back to the Cross of Christ where it was born.

The Rev. M. E. Aubrey (General Secretary), presenting the report of the Council, said that at a time like this they dare not put men off with cheap and easy optimism. It hurt and irritated him almost beyond endurance to see posted up outside Christian churches trivial sentences like "Don't worry, it may never happen," or "The tide turns also when it is low." He was ashamed. How earnest and hungry men must scoff at them! That was not what the Churches were for. They existed to bring home to men the age-old realities of sin, death, judgment, the grace of God, immortality, hope, peace, eternal life. Was it too much to say that out of evil good had come, that they had been brought back to the big things that matter, to a new emphasis and insistence on the heart of their message? Was he wrong in detecting a new note of urgency in Christian preaching and a more eager response on the part of listeners? Shallow speaking would not serve a desperate and soul-sick world.

**Spiritual Rearmament** In his Presidential address at the recent Oxford Conference of Evangelical Churchmen, the Rev. C. M. Chavasse emphasised our primary need to re-establish God at the centre of national life. Two thousand four hundred and seventy-six years ago (in 537 B.C.), said Mr. Chavasse, Prince Zerubbabel and a first

band of over 40,000 exiles returned to Jerusalem with the express purpose (as ordered by Cyrus) of rebuilding the Temple. Within a year the Great Altar of Burnt Offering was set up, and the foundations of the Temple were laid. Immediately upon this, also, the full round of sacrifices and feasts was restored, beginning with the Feast of Tabernacles—that great annual commemoration of God's guidance of Israel through the Wilderness to the Promised Land. In twenty years, despite opposition, and encouraged by the prophets Haggai and Zechariah, the House of God was rebuilt, and the national worship fully re-established. And that event (in 516 B.C.) was considered as terminating the Babylonian exile, which was thus reckoned as seventy years' duration. For the Temple represented the Presence of God with His people, inspiring and directing their national life; and to the Jew there could be no national life apart from God. Then notice that before it is possible to re-establish God in the heart of the nation there are two requirements: Repentance—we must know ourselves, and also Hope—we must know God. As we have seen, these two elements in a return from exile to God were symbolised, in the story of Jewish National Reconstruction, by the setting up of the Altar of Burnt Offering, and the keeping of the Feast of Tabernacles. This same need for repentance and hope was recognised during the War, and gave the name to the Mission that was then attempted. But the War days were so full of tension and action that the idea of the Mission became rather a matter of doing something of a religious character, than of a nation humbly waiting in quiet upon God. The same difficulty attends our efforts for religious revival in these days of screaming newspaper placards and of so-called B.B.C. scare-mongering. The country is ready enough to fill churches and cathedrals, implore the aid of Almighty God in times of national crisis. But is this sufficient? I could not help wondering what Isaiah would have said if he had stood at the entrance to Westminster Abbey last September. We do know, however, what he called to the panic-stricken crowds that " trampled " the courts of the Temple, when the fierce hordes, either of Syria or Assyria, were swarming up the hills to the capital, and the gates of Jerusalem were choked with refugees. He denounced their intercession services as hypocrisy and futility. " To what purpose is the multitude of your sacrifices unto Me? saith the Lord. . . . I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear " (Isa. i. 11-15). For, as Sir George Adam Smith remarks, when commenting on this passage, " History has many remarkable instances of peoples betaking themselves in the hour of calamity to the energetic discharge of the public rites of religion. But such a resort is seldom, if ever, a real moral conversion. It is merely physical nervousness, apprehension for life, clutching at the one thing within reach that feels solid, which it abandons as soon as panic has passed." As the prophet insists, recourse to God must be accompanied by a real change of heart, if it is to be effective. To seek God's Presence for refuge, must also mean to walk in the light of that Presence in daily life. To the extent that no real change of heart is discernible in the nation since the September crisis: to that extent the resort to prayer which it occasioned was valueless and rather shameful. And now, six months later, I would deprecate any easy summons to organised intercession. I see no other course save to begin with a Day of National Humiliation and Repentance. Then, and not till then, may we go forward to hope in the God who has led this people so wondrously in the past. It is no light matter to re-establish God in the centre of national life; and yet an England on its knees is a blasphemous spectacle *unless we do*.

**Spiritual Rearmament—Findings of the Oxford Conference**

The " Findings " of this most useful Conference of Evangelicals are always helpful, expressing the general sense of the Conference, and not necessarily representing in detail the views of individual members. This year's " Findings " are of such importance that we reproduce them in full.

1. The call to moral rearmament will be ineffective unless it is the fruit of spiritual rearmament. The first necessity of such spiritual rearmament is the re-establishment of God at the centre of our national life. The resort to prayer by a nation on its knees in time of crisis only would be perilous without change of heart. To seek God's presence in time of trouble carries with it the obligation to walk in the light of that presence in daily life.

2. The only possible basis of spiritual rearmament is the word of reconciliation—"God was in Christ, reconciling the world unto Himself." That word of reconciliation is committed to the Church in trust, not for a favoured nation only, but for the whole world, and not for one generation only but for every age; and the Church to which it is committed is not the particular national Church of one people or a collection of churches of one polity, but the whole congregation of faithful people in whom the Holy Spirit dwells and works. The truth of God is unchanging, but its application to each age must be expressed in language familiar to the people of that day, and adapted to the conditions of the times.

3. Christianity is the revelation of God in Christ, His will and His purpose, seeking and finding man. The Gospel of Salvation for the world surmounts all barriers of race and speech and transcends all limitations of ecclesiastical organisation. It is found in the Holy Scriptures alone, irradiated and made effective by the Holy Spirit of God; the mission of the Church with the Scriptures in its hand is to proclaim that Gospel to every creature.

4. God wills unity in His Church. This is not primarily a unity of visible organisation; but the unity of the Spirit. Unity of spirit must precede unity of framework. If it be true (as stated at Lambeth in 1923) that the ministries of non-episcopally governed Churches are "real ministries of Christ's Word and Sacraments in the Universal Church," then it is inconsistent and unreasonable to demand episcopal reordination of those who exercise such ministries in order to recognise their validity. It is the Holy Spirit Who validates the ministry, and not the ministry that constitutes the Church. The Conference is of opinion that the time has come for the spirit of fellowship produced by the Oecumenical Movement to be translated into action in a carefully regulated practice of Intercommunion, which ought not to be delayed as if it were a goal only to be reached after organic union has been otherwise attained.

5. The Conference is of opinion that the historic relationship between Church and State in our land is of vital importance. We need to recover the conception of the Church as the soul of the nation; for the nation as well as the Church has in God's Providence been put in trust with the Gospel. The nation needs to learn that none of us liveth to himself and none of us dieth to himself, and that the whole world, East and West, is bound up in the bundle of life and suffers from the same sin and needs the same Saviour. This is not to impose upon the younger Churches the burden of our own traditions, but rather to assist them to develop the expression of their spiritual life in accordance with Holy Scripture consonantly with their own national or racial genius.

6. The strength of the nation is in the home. It is there, in the individual relationships of the family, that the problems of sin and of saving health are most acutely felt. The Gospel begins with the personal relationship of the individual soul with the personal God. As it confronts the home the Gospel sanctifies the marriage bond, and hallows the relationship of parent to child and brother with brother, and master with servant. Then will its power be adequately seen in the larger relationships of the community, the nation and the world.

7. The Gospel of Salvation, the message that God was in Christ, reconciling the world unto Himself, is the authentic and final message of God to man. This only can meet and adjust the fallacies alike of authoritarianism and of communistic idealism, and dispel the prevailing religious apathy. The Christian must take his Christianity seriously. His life is his Lord's. The claim of God is upon the entire service and devotion of every individual, and demands the complete abandonment of all claims of self "for Christ's sake and the Gospel's." He cannot abdicate or delegate his individual responsibility. In the ultimate challenge he must choose between God and "the prince of this world," between the way of the Cross and the enticements and fascinations of the age.

**Christianity and the Jews** An important statement, signed by Dr. Temple, Archbishop of York, and other members of the provisional committee of the World's Council of Churches, now in process of formation, has been issued for publication. It states:—

In relation to the recent declaration of eleven German Church leaders we feel obliged to ask the Christian Churches of all countries to consider seriously the following declaration of Christian truth:—

1. We believe in the One, Holy, Catholic and Apostolic Church. The national organisation of the Christian Church is not an essential element of its life. It has its blessings, but it has also its dangers. But the recognition of the spiritual unity of all those who are in Christ, irrespective of race, nation, or sex (Gal. iii. 28; Col. iii. 11), belongs to the essence of the Church. The Church is called to give clear and visible expression to this unity.

2. The Christian Faith is the practice of obedience to Jesus Christ, who is the Messiah of Israel. "Salvation is of the Jews" (John iv. 22). The Gospel of Jesus Christ is the fulfilment of the Jewish hope. The Christian Church owes it therefore to the Jewish people to proclaim to it the fulfilment of the promises which had been made to it. And it rejoices in maintaining fellowship with those of the Jewish race who have accepted that Gospel.

3. The Church of Christ owes its allegiance to Jesus Christ alone, and the right distinction and relationship between politics and ideology on the one hand and the Christian faith on the other hand is therefore one which serves to make clear that to Jesus Christ is given, not merely some, but all authority in heaven and earth, and that the Church is bound to proclaim His Lordship over all areas of life, including politics and ideology.

4. The only form of order and tolerance which can be accepted by the Christian Church must be based on the acknowledgment of the unique revelation offered to the world in Jesus Christ and the full freedom to proclaim His Gospel.

**Bible Distribution**

Some remarkable figures are included in a summary of the report of the British and Foreign Bible Society, presented at the Annual Meeting of the Society in Queen's Hall on May 3rd under the chairmanship of Lord Willingdon.

"Difficulties of all sorts have stood in its path," the report stated, "but these difficulties have not prevented the Society pushing on with its world-wide work." In China—the Society's largest field—war has raged throughout the year, but the colporteurs have carried the Word of God into every corner of that war-ridden land. Europe was convulsed by one international crisis after another, but much quiet and solid work has been done in nearly every country on the Continent. In a sorely troubled world 11,039,491 volumes of the Scriptures were circulated, including 1,091,874 Bibles and 1,273,805 New Testaments.

During the year nine languages have been added to the list of those in which the Bible Society has published or circulated the Scriptures, bringing the total up to 732. Five are for Africa, three are for Asia, and one for America (Eskimo, Western Arctic). New Testaments have been issued in five more languages, and there is one more complete Bible. The number of Scriptures in English circulated by the Society in the British Isles was 751,000.

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to us all." That struck him as most important evidence of the value of the Scriptures. The circulation figures for Europe were remarkable. In view of the international tension throughout the year and the political changes in Central Europe, it would have been no surprise if there had been a considerable decline in distribution, but there had been an increase.

To distribute and expand the message of the Bible was perhaps the most important thing they could do in these days of stress and strain. If they could all understand the message of the Bible, if all the people of the world could and would realise that there was a great Providence to guide and help them, if all the world would realise that religion must be the guidance of their lives and the anchor of their existence, and if all would realise that none could succeed ultimately without prayer for guidance, then the world would go on to a better state of affairs and they might find in the future that they could settle their differences by discussion and not by the hideousness of war. By prayer they could come to friendship and good will and that peace which the distracted world was longing for.

**Fellowship and Unity of Spirit** Not very much notice has been taken of a letter to the Press signed on behalf of laymen, and some others who believe that Christianity in its fullest sense must be the key note of the nation's life if the grave problems of the present day are to be faced and conquered. We quote from this letter:—

"It seems certain that the soul of the nation is awakening to its need of religion, and we regard that fact as perfectly logical. The principles of Democracy have their roots in the Christian religion, but it is becoming increasingly plain that what needs defending is the fundamental conception of life which is derived from the Christian faith.

"Now arises a real tragedy, for while on the one hand thousands are wistfully looking to religion as their hope, yet, on the other, they do not know where to go or what to do.

"Large numbers of people, including many who have lapsed from their Church allegiance, do not feel that institutional religion, as they understand it, offers them the reality for which they are seeking. It would be a disaster of the first magnitude if this awakening desire for God in the life of the nation were to be rendered ineffective just because it does not feel able to express itself within the present framework of organised religion. Surely those who are members of the Church must take a wider view and do everything in their power to help and encourage anybody orthodox or unorthodox, in whose heart there is some yearning for God. In what way a revival of religion in the nation shall express itself is for God to say and not for us. Our task lies in helping our fellow men in their search for God in whatever way we are permitted. We visualise a Church reborn, not seeking, in the first place, support of itself as an institution, but spending itself fearlessly for God in the service of men.

"This leads us to the conviction that no religion is likely to win the whole-hearted response of the people unless it brings justice, fellowship and unity of spirit into every department of life. The only way to achieve this is to set free the Spirit of Christ through the action of converted individuals. The prayer of the Chinese student, 'O Lord, convert the world and begin with me,' is not only the right beginning, it is the only one compatible with the teaching of Christ."

**Football Pools, Greyhound Racing and Betting** No vice to-day is so fruitful of crime and unhappiness as the vice of gambling. Social workers, magistrates, and police authorities are in agreement on the point. For every attack made on gambling ten are made on vices that are not nearly so insidious or difficult to describe in such a manner as to make those who indulge in them ashamed of themselves. Gambling has increased to an enormous extent and the "industry" supports thousands of men who live on the profits made by the indulgence in betting of their weaker brethren. The novel sport of greyhound racing owes much of its popularity to the opportunities it affords for betting. The large number drawn together in one place, the sensational arrangement of lights, the rapid thrill and the long period of waiting for the next race give every incentive to indulgence in the "sport" of gambling. Young men and women are drawn into the vortex and foundations of the habit are being laid. We have before expressed the opinion that the time has come for a well-informed crusade against the vice.

# Continental Evangelical Life and Work

**Unsettled Europe** Perhaps we have never had to prepare the notes for these pages under conditions such as exist throughout Europe to-day. The present unsettled political outlook is responsible for the closing down of arrangements and projects touching religious life and work in many countries. Confusion is the order of the day, and what may arise out of confusion in the near future is unknown. Happily, we are still in touch with individuals, and if information cannot be made use of in the public Press, it can and does at least enable prayer to God on behalf of those who cannot help themselves. We wish to impress upon all who read these words in every country of Europe the fact that prayer to God is being made in this country unceasingly on their behalf. Man's extremity is God's opportunity. A heartening message on the subject was spoken recently by Dr. Temple, Archbishop of York, in which His Grace said:—

"There was no doubt that the world was becoming aware—as yet he would not say of the need of God—but of the need of something which it had not got within itself. There was a widespread sense of aimlessness in life. The world as a whole seemed to be moving in a direction which it was powerless to control. There was not a single nation in which the people wanted war, yet we were all preparing for it. This, no doubt, was in the hope that as a result of preparation the calamity would be avoided. But there was something very futile in the sight of mankind so earnestly preparing for something they all hoped would not happen. Why was it not possible to take steps to prevent war instead of preparing for it? This was not within the power of one nation alone, but could be done through the co-operation of all nations."

After explaining the meaning of true prayer, Dr. Temple said: "If Christian people all over the world really were praying it would be the greatest force for unity and fellowship ever known. It was only through prayer that we could find the secret of peace with God."

**Dr. Niemöller** The forty-seventh birthday of Dr. Niemöller, who is still in a concentration camp owing to his opposition to the Reich Government's Church policy, was recently the occasion of a Sabbath service of intercession lasting two hours in his church at Dahlem, Berlin. Several pastors of the Confessional Church officiated.

The preacher, in the course of his sermon, said: "If the congregation could this evening gather about the cell of their imprisoned pastor, what wishes they would bring to him—that the day might soon come when he could speak unrestrainedly to them again! And what wishes would he have for the congregation—what wishes for the other imprisoned brethren, such as Pastor Schneider in Buchenwald, Leipmann in Dachau, Thyssies in Dortmund, and all the others who are hindered in the performance of their duties! Pastor Niemöller would say to the congregation, in the words of St. John: 'And now, my little children, abide in Him; that if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming.' It is not a question here of celebrating a hero or a saint. If Pastor Niemöller formerly had much human courage, this courage is now broken in solitude; it is broken now that the justice pronounced by a German Court is justice no more. He now sees the days, the months, the years run by uselessly, must lay his hands in his lap and can spell through this saying of St. John again and again. That must also be said to the congregation. It is not a question of whether the Church is brought to shame here, but whether it is brought to shame 'there.' What is a Church worth that is muzzled by decrees? What is a Church worth that is only the harlot of authority? It is worth nothing! But we should not be ungrateful. The Church rejects advantages that it may gain through betrayal. It resists attempts at compulsion. . . . Pastor Neimöller knows well that the congregation gather in this hour to remember him in his retirement and loneliness. All the prayers of the congregation unite in the wish that God may give it the joyousness to stand fast by the Faith and not falter in this disrupted time, in which world and congregation stand in deep perplexity before one another."

**"The Glorious Return" A Waldensian Commemoration**

This year a special commemoration is projected of the Glorious Return of the Waldenses to their valleys. This happened on the 16th of August, 1690, two hundred and fifty years ago, after a three years' exile in Switzerland. The leader of the expedition was a pastor, Henry Arnaud, who was later made a colonel. Their number was eight hundred, though only about three hundred reached the Valleys. This is how the great event took place, and it is worth remembering. They had gathered by the shores of the Lake of Geneva, and Arnaud had lifted their hearts to God, leading them in prayer while standing on a stone which can still be seen.

Crossing the Lake of Geneva by night at Nyon, on reaching the Savoy side they were formed into twenty companies on Friday the 16th. Avoiding the bridges, which were watched by the enemy, they marched on in haste, covering upwards of twelve miles a day, over snow-clad mountains and dangerous precipices, each man carrying a weight of twenty-five pounds besides his gun. They were careful to take hostages from the places they passed on the way, and also to pay money for their provisions. After a fatiguing march of seven days they met, not far from the bridge of Salbertrand, a peasant, who said: "Go on, there is a good supper before you!" In fact the Marquis of Larrey was awaiting them with some twenty-five hundred soldiers. It was near midnight; the moon had not yet risen; there was no time to lose. The darkness concealed from the Waldenses the greatness of the danger and from the French the small number of their assailants. As they approached the bridge a sentinel cried: "Who goes there?"—"Friends," they answered; whereupon he cried out: "Kill, kill!" A terrible fusilade then began; but Arnaud had ordered his men to lie down, and the bullets flew over their heads. Only one man was wounded, in the neck. The flashes of the guns revealing the enemy's position, the Waldenses discharged three effective volleys at them, and then rushed forward, crying: "The bridge is won!" A severe hand-to-hand fight followed, the assailants charging thrice, and the enemy resisting with great determination. A hostile band that had been following the Waldenses for some time now attacked them in the rear; but at last, after two hours' fighting, the victory lay with the little band of Arnaud's, six hundred of the foe being slain; and their leader fled, exclaiming: "Is it possible that I have lost both the fight and my honour?" The exiles had but fifteen killed and twelve wounded, and much booty fell into their hands, far more indeed than they could carry away; and the enemy's barrels of powder they exploded, waving their hats and crying: "Praise be to the God of battles!"

When the column reached the valley of St. Martin, though they had lost one hundred men on the march, they routed a body of Savoy troops who were guarding the Col de Pis; and on the 26th August they reached the Balsille, after ten days' journey, Arnaud having but half a gold louis left in his purse.

After only one day's rest here they marched to Prali, where Arnaud conducted worship and preached, and then they descended to Bobbio, camping for several days under the chestnuts of Sibaud. There, with uplifted hands, they solemnly swore fidelity to God and to each other.

It it hoped that three gatherings may take place: one on the 16th of August at La Balziglia, where the Waldenses were beseiged on their arrival from Switzerland; a second one the next Sunday at Bobbio, where the oath of fidelity was taken; the third at Torre Pellice on the following Sunday, September 3rd, when delegates from other lands will be received, the reorganized Waldensian Museum will be opened, and the redecorated Synod Hall inaugurated.

**Anti-Semitism in Europe**

In a report to the Eastern Section of the General Presbyterian Alliance in Edinburgh, the Convener, Rev. C. A. Smith, surveying the work done by the Presbyterian Alliance in its Eastern Section, remarked that it was a constant stimulus to missionaries to realise that the only place where Jew and Arab would sit down together was within the Christian Church.

In Europe much of the work had been brought to a standstill—at Hamburg and Prague, for instance—while in Danzig, Budapest and Cluj the prospects were sufficiently ominous. The Hungarian bishops of the Reformed (Presbyterian) Church were stoutly opposing anti-Semitic propaganda. Naturally, much effort had been diverted meanwhile to the task of helping Jews.

Hebrew Christians and non-Aryans to escape from lands which had long been their ancestral homes and of training them for new tasks in the world outside. The destitute had also to be cared for, and large funds had been raised in this land and other countries to aid them. It was clear, however, that charity could not cope with this problem, and that international government action would be necessary since the number requiring settlement ran into millions.

There were two repercussions which the refugee problem was having on our missionary enterprise—one harmful and one helpful. Churches which had hitherto shown little interest in Jewish missions had begun to direct attention to this subject, but were unduly daunted in some cases by the apparently slow progress and the vast cost of all such work. The Presbyterian Churches, with their long tradition and experience, might not make this error, but the danger existed. They must also note a sad fact which illustrated how much more than "bread alone" or a land to settle in the Jew needed. The Jew, persecuted as he was in the world to-day, was apt to be still the same persecutor of the Hebrew Christian as he was in the days of the Apostles. Philanthropy was not enough. The Jew would continue to provoke anti-Semitism until he and we alike received the grace of Christ.

The helpful effect of the refugee work was the enlightenment it was bringing to many Jews regarding Christianity and Christ.

**Contributory Causes** Many contributory causes, Mr. Smith reported, can be alleged for this evil thing which we call "anti-Semitism." Anything approaching an adequate analysis of it would take up far more time than is at my disposal. It might be true to say, however, that while now one cause operates more potently and now another, a common factor throughout is that the Jew remains different from other people. He is thus the victim of the vulgar suspicion with which we all more or less regard the person we do not know, especially if that person be racially different from ourselves. When a scapegoat is required for a nation's misfortunes he is easily singled out. His success makes him an object of jealousy. His lack of success marks him off as a probable revolutionary. The faults and crimes of the few are ascribed to the whole community, according to the easy and careless habit of generalization of which most of us are commonly guilty. He holds himself aloof; yet he keeps himself in evidence. Says Mr. Louis Golding: "It is a fine achievement to make two blades of grass grow where one grew before; but it is not particularly clever for six Jews to go out of their way to attract as much attention as twelve." "I will buy with you, sell with you, talk with you, walk with you, and so following," says Shylock, "but I will not eat with you, drink with you, nor pray with you. What news on the Rialto?" Now, if the Jew holds himself aloof and yet persists in striking hard bargains on the Rialto, are we to condemn him out of hand, or are we not rather obliged as Christians to approach him in a spirit of understanding? We must remember two things: first, that the Christian environment (save the mark!) in which the Jew has been placed for many centuries has contributed to the formation of many of his most unpleasing characteristics, and, second, that the Jew to-day is a man in whom the purpose of God has not yet been fulfilled. If you or I live a life of frustration, whether we are fully conscious of it or not, our personality becomes warped, we become disagreeable people. The prevalence of anti-Semitism provides a stronger argument than ever for the Christian mission to the Jews. We want to see the Jew transformed into the man God planned him to be. It applies to the Jew as it applies to us all, that only as the spirit of the Lord Jesus comes into our hearts can we become fit to live with.

**Religion in Albania** Recent events in Albania have thrown this small country into the limelight and what in politics has been alluded to as its fate may yet turn out to be its future salvation. Described as the "smallest kingdom in Europe," the origins and constitution of the kingdom are not enviable. What we should be most concerned about is its people, composed of Moslems, Orthodox Church, Roman Catholics, and Evangelicals only to be counted upon the fingers of the hands. The General Secretary of the World's Evangelical Alliance visited Albania some few years ago, and reported after his return that in reasonable activities there was religious liberty in Albania, and that the

attitude of the three dominant religions was tolerant. Now, however, all that has changed, and up to the time of the recent invasion by Italy, Evangelical work was almost at a standstill. Nevertheless, the Mission at Kortcha, mainly owing to the official appreciation of the long and heroic work of Rev. Phineas B. and Mrs. Kennedy in Albania, has been permitted to continue its work. This Mission, now in the hands of the European Christian Mission in America, is doing good work in personal evangelism, and we only regret if its splendid schools, visited by Mr. Gooch, and with which he was greatly impressed, have had to be closed.

**The Orthodox Church in Albania**

It is hard for us in England to understand the peculiar constitution of the Orthodox Church with its National independence and local subordinations. In Albania the rise of the spirit of Nationality led after years of struggle to the formation of an autocephalous Church. Greece was averse to the step that was threatened, and Albania, fearing internal changes owing to Greek diplomacy, turned to Serbia and set up a Church of its own, independent of the Greek Patriarch. The Oecumenical Patriarch is, we believe, in communion with this Church. The whole story of the intrigues since 1920 reads like a piece of Medieval Church History, in which the interests of Church and State were so involved that it required a skilled historian to understand where the one ended and the other began.

We often wish Christian people in England would take the trouble to study more carefully the doctrinal teaching and practices of the Orthodox Church. They would then see more clearly the (may we use the term?) absurd position taken up by the Archbishop of Canterbury and those associated with his Grace in what has become known as "Reunion." If loyal to the Articles of Religion, as they appear in every Book of Common Prayer, the Archbishops and Bishops of the Church of England would themselves be in conflict with the Orthodox Churches of the East, and not even the Bishop of Gloucester or the *Church Times* could bridge the gap or build a "bridge Church," or heal the breach. Here is a recent testimony from Albania itself, the name of the writer being withheld:—

"May I refer to one matter in which we seem to be at variance with some people. This is in reference to co-operation with the ancient Churches. We have enjoyed intimate contact with many Orthodox friends—so intimate as to allow us to see the Orthodox Church through their eyes. The more intimately we are acquainted, the more are we convinced that co-operation is impossible. Five centuries of evangelical history must be forgotten, and the great truths of God's Word compromised before we could join forces with them in presenting Christianity to the Moslem. Such an alliance would be no recommendation of our message to the Moslem, who regards the Orthodox Church as utterly idolatrous. Even in Albania the Roman Catholic Church is quite superior to the Orthodox Church; and though our co-operation with the Catholic Church is never recommended, this could be effected with less sacrifice of principles than could our co-operation with the Orthodox.

"Yet, that the Orthodox themselves do not welcome this attitude of co-operation is obvious from our past thirty years' history. A colleague has attempted without ceasing to join causes with the Orthodox Church; his purpose has been to reinvigorate the dry bones; accordingly he has discouraged any separation from the old, and the formation of a new Evangelical Church body. The result is that after thirty years we have no concrete evidences of a work having been done. On the other hand the Orthodox priests never have recognized the mission's aid, but have continually discouraged the children from attending the Sunday school, and the adults from coming to the preaching services. It would seem apparent to us that while enmity is not our policy, co-operation cannot be. And this is precisely the verdict of those who have forsaken the corrupt Church for the preaching of the Gospel."

**Protestantism in Hungary—The Need for Understanding**

Because Hungary seems likely to join a political pact with Italy and Germany it does not imply any weakening of Hungarian Protestantism, and we hope it is not necessary to inform or remind our readers that the largest Calvinistic Reformed body of Christians in the world is in Hungary. A Professor in the United States remarked to Dr. Szabo, after he had given a lecture on Hungary,

"I have never realised before that the Hungarians form a distinct race, with a language of their own; I had always thought it a kind of a German stock, speaking a German dialect!" Hungarian Protestantism comes of fine stock and is strongly led by such Protestants as Superintendent Ladislaus Ravasz, Superintendent Emeric Revesz, and Superintendent Raffay. What Protestant Hungary needs is a baptism of the Holy Spirit which shall burn up the dross even of political Protestantism, and sanctify the whole body of Christians Protestant through and to the simplicity of the truth of the Gospel of Christ. In other words, Hungary needs what England needs, what the world needs, a spiritual Revival in the presence and power of the Holy Ghost.

Perhaps this is what was in the mind of Dr. Adolf Keller when he wrote his recent articles (to which we referred in our previous issue) on "The End and Rebirth of Churches in Central Europe," for he now writes to us asking us to make the explanation that "his thesis was entirely paradoxical and complementary: an old Church is dying—a new Church, more spiritual, more Christ-like, is born."

**Aftermath of War in Spain**

Writing in the *British Weekly* on "Spain: The Aftermath," Dr. F. Bate, representing the Spanish and Portuguese Church Aid Society, raises the question as to the immediate future in Spain, and asks:—

"It is not easy to give any reliable estimate. If common suffering were always a bond of sympathetic understanding, it would be possible to forecast a more tolerant attitude towards Protestant work. Can the Ethiopian change his skin?

"In Catalonia, since the re-conquest by General Franco, Protestant activities have been permitted by local officials, but written permission has not been given, the plea being that regulations would be drawn up when the war ended.

"One hope lies in the known liberal attitude of a section of Franco's supporters and in the repeated promises publicly made by the Marquis of Alba in the English press.

"Even granted freedom of worship, the Evangelicals will need very large assistance in re-establishing their work. The resources of the congregations have been even further reduced. Buildings have been destroyed or lost. New workers will have to be trained. Yet the opportunity is great. Distress, sorrow and anxiety have opened many closed doors.

"Evangelistic work among refugees in France has proved fruitful. The wide dissemination of portions of the Scriptures has prepared the way for more direct personal work. If the Protestant Churches in Britain will give their prayers and financial support, great things will be possible."

**Is this True of the Free Churches?**

Principal Townsend, of Didsbury College, Manchester, speaking at the annual meeting of the Birkenhead Free Church Council stated (as reported) that "much of the present trouble in Germany could be traced back to the part which the State played in the church and the failure of Luther and those who followed him to see that the Reformation principles led to a free church. England had been spared the violent upheavals because their fathers fought the battle of religious liberty. It seemed to him that apart from the great theological churches in England and America there was no possibility of relating Christianity and democracy. Wherever they found a sacerdotal church in the service of the State they found persecution and tyranny—the very antithesis of democracy.

"To-day, he continued, Europe seemed to be drifting towards the Niagara Falls, and the one power which ought to be able to save it from suicide was Christianity. There was no gainsaying that for centuries Christianity on the Continent had been intellectuality cold or dead. Free Churchmen hated war, as did everyone else, but he believed if the liberties of this country were imperilled there would be no more loyal section of the nation than the Free Church people, who would be ready to make the final sacrifice in order that they might hand on to their children the liberties which had been handed to them."

We raise our question in the light of what is happening in England to-day in relation to the subject of reunion between the Anglican and the Free Churches. The position is quite unintelligible to the ordinary person, shall we say to Protestants? This movement has witnessed, we suggest, a remarkable swing over by leading Free Church representatives, to compromise with,

not a "sacerdotal Church" (as quoted by Dr. Townsend), but a Reformed and Protestant Church in sacerdotal and sacramentarian guise borrowed from unreformed Churches. The time is coming, if it has not already arrived, to call for a halt in private or semi-private Lambeth Conferences and discussions. Proposals now seem to be crystallising into a "Church Council of Action," if that is the proposal of the Moderator of the Presbyterian Church of England which may even determine upon matters vital to freedom of conscience and the maintenance of Reformation principles and practices, in which decisions vast numbers of those the signatories may represent might be in disagreement. Dr. Wardle, President of the Methodist Conference, has forwarded to us a letter claiming personal acceptance of the Archbishop of Canterbury's recent statement in the House of Lords that the Protestant Church leaders of this country would be willing to accept the leadership of the Pope, in the matter of peace, on which his Grace was speaking.

**Unknown Germany** We are constrained, with acknowledgment, to reproduce the following comment from our contemporary, *Life and Work*, the Record of the Church of Scotland:—

"How little one knows of what is passing in the minds of people in other lands—in Germany, in Italy, in Russia—at the present time! The atmosphere of suspicion and hostility forms a veil of mist between the nations which is hard to penetrate. And if all that one learns, even at first hand, is true, how strangely mixed and inconsistent a thing is human nature! A kindly Jew, who had all his life lived in intimate relations with many Aryan friends, found them a few months ago, of necessity, begin to shun him. Too good-hearted to wish to hurt his feelings by directly 'cutting' him, they would cross the street or turn into a shop when they saw him coming. He is convinced, although he has suffered terrible things from official prosecution and been utterly ruined, that the mass of middle- and working-class Germans have little interest in anti-Semitism; that, indeed, it was their failure to obey the repeated exhortations to boycott the Jews that precipitated the more recent drastic steps from official quarters. And, strangely enough, not only he but other Jews who have suffered and escaped have assured us that the efforts to crush Christianity are not meeting with the success of which we are sometimes told. Churches are better attended than they have been for years. There is a haunting and subduing fear of war, especially among the women, that makes people turn instinctively to the old religious ways. It is exasperating to think how many thousands of kindred souls there must be in the two peoples, and how impossible it seems for them to make contact with each other."

**Freedom of Speech in Holland** We are given to understand that Professor Karl Barth has recently lectured in the various Theological Faculties in Holland. His lectures were remarkably well attended and have created a great deal of interest. In addition to these lectures he also devoted time to answering questions which the students had sent in beforehand. It is around one of these question periods that a conflict has arisen with the Dutch authorities.

At Amsterdam some of the questions raised were on the relation between Christianity and politics and the desirability of Christian political parties. Now it happens that according to a law recently enacted, it is forbidden for foreigners in Holland to speak on political questions. The police of Amsterdam interpreted this law as including the discussion of even such fundamental questions as were put to Professor Barth and would not allow him to speak on these questions. The result was that Professor Barth refused to answer any questions at all in Amsterdam.

This attitude of the police has caused considerable misgivings in Holland. Some 140 pastors and theologians have, therefore, published a statement in which they express their concern that such an interpretation of the law will do harm to the spiritual life of the country, for which the exchange of thought across the frontiers is an indispensable condition.

# WORLD MISSION NOTES

**Missionary Anniversaries** The anniversaries held this year have been remarkable for the records given of blessings that have attended the work of God's servants at home and abroad. Despite international anxieties, there is a wonderful urge to missions in every part of the world. Opportunities abound and doors are open. When the Lord's messengers have passed through and proclaimed His truth there has been an unprecedented response. A new era has dawned in world missions, and the spirit of co-operation and unity is helping the broadcasting of the universal message of salvation through Jesus Christ. Committees, in some cases, had to tell of deficits that may threaten serious retrenchment, but some societies, notably the Bible Society (which had a small surplus), received more than they have spent. In many instances the income received from living friends has reached high-water mark, but expenditure has been greater through the exercise of factors beyond the control of committees. When we look around and see the unsettled conditions in many countries, and the numerous appeals on behalf of refugees and others, the wonder is that so much has been given in comparison with previous years. We by no means imply that the maximum of gifts devoted to God has been attained, for great masses of Christian people still have only a tepid and languid interest in missions. The givers have, however, surpassed themselves and blessing will assuredly accompany their gifts. Let us all pray that the Churches may rise to their responsibilities and see that the mission field is maintained by the free-will offerings of God's people everywhere.

**Sacrifice and Missions** Those who attended the anniversaries have listened again and again to tales of sacrificial service on the part of converts. Whether the mission was denominational or inter-denominational, this factor of the work was brought home to hearers. The taking up of the Cross and following the Master is a necessity—or to be more accurate—a joyful privilege for the converts. When we hear of Chinese Christians devoting themselves to unevangelised centres we have a picture of the spirit that lies behind the converts. China's incredible suffering has meant to thousands, including converts, misery and want on a scale unprecedented in world history. And yet the missionaries can report that there are those in China to-day who are looking beyond the exigencies of the present hour to a day when ammunition will be displaced by silk and wood-oil and all the other valuable products which, by these roads and railways, China will export to the outside world. While alarm bells give warning of the approach of Japanese bombers, there are forward-looking men whose mental processes are not paralysed by the fears of the moment, whose quiet work will bear fruit in the days to come. They are laying tracks for the advance of civilisation in faith that barbarism will not ultimately triumph.

**China and Religious Liberty** Writing from Changchih (Shansi), a correspondent remarks: "Religious liberty in China may before long become a serious topic, and I hope, with its usual vigilance, your esteemed Alliance may be able to watch the situation and be fully informed while calling for the intercession of God's people. Our friend adds: "Between the first Moody and Sankey Mission (1875-76) and the later Mission in 1883, there was a mid-day prayer meeting in the Eyre Arms Assembly Rooms, St. John's Wood, N.W., the then terminus of some of the old green Atlas 'buses. The memory of those meetings, to which my sainted mother took me, has abided with me, and I have a strong conviction that much blessing of a permanent character resulted from them. It might strengthen the faith of younger intercessors if it was possible to attain testimonies of any remaining who took part in these memorable gatherings."

**Hinduism in India** India will always be to British Christians one of the greatest centres of missionary effort. Political developments have little influence on the work of evangelisation, and there is to-day an open door where formerly no entrance was afforded. We have read of a medical evangelist, accompanied by his catechist helper, touring hundreds of villages

and treating in six months 3,450 cases! The Gospel is preached faithfully to all classes and creeds. Not only do the evangelists visit the villages, but go to religious festivals in the towns and hold open-air meetings. Thousands of Hindus attend these religious gatherings and afford a great opportunity to the Christian preacher. The influence of work of this kind—healing and preaching—cannot be exaggerated, and the blessing received in such evangelistic efforts has been most encouraging.

Recently returned from his visit to India, the Rev. A. M. Chirgwin, Secretary of the London Missionary Society, thus comments upon the barrage of Indian Hinduism: "I don't know if anyone has ever counted the temples and shrines of Benares. It would be no easy task, for their name is legion. I shall always think of Benares as the city of ten thousand shrines. I took a boat for a mile downstream. I don't know when I have seen so much of interest in so short a space. Temples and shrines rose tier above tier from the water's edge. Some were only little holes, a foot square, hewn into the face of the rock, and containing a tiny figure of the elephant-headed god or just a lingum daubed with red; others were great temples of red sandstone, with gilded pinnacles that glowed like a flame in the morning sun. I imagine there is no part of the earth's surface where temples and shrines of various kinds are so closely packed. They cling to the steep river bank like tiles to a high-pitched roof. They seem almost to stand on one another. Here and there the temples were interspersed with the palaces of rajahs. I was told that nearly every Hindu rajah in India has a palace in Benares, and as far as possible one that overlooks the Ganges.

"I found the river front a sheerly fascinating place, especially where the steps or bathing ghats came down to the water's edge. They were thronged with people, many of them pilgrims come to realise the dreams of years and bathe in the sacred river. Some of them nowadays bring soap and wash themselves and their clothes; but the majority just step quietly into the water until they are waist deep. There is never any pushing and rarely any shouting, for this is, or is for most, a ceremonial act. Many, when they get waist deep, scoop up the water, sprinkle it over their heads and bodies, then, putting their hands together, repeat their mantras. Others dip their heads in the water and rub their arms and bodies with their hands. They rarely dive and still more rarely swim. Some just stand ankle-deep, as though they were paddling, dip up water in their brass bowls, throw a garland to Mother Ganges, and climbs slowly up the steps again. I saw a father with his little son, leading him step by step into the sacred river."

Mr. Chirgwin adds this strong plea: "A way for Christ must somehow be found in this religiously-barren northern land. It is as true of Benares as it is of Mohammedanism that Christianity is making little or no headway. It is the hold that Hinduism has upon the masses that impresses you. These innumerable shrines at every turn of the twisted lanes, the sacred bull you walk into as you go around the next bend, the phallic emblems that are around you all the time, the Sadhus on the steps muttering their mantras, the multitudes seeking God and finding only Mother Ganges—these show something of the strength of Hinduism's position still."

**The New Methodist Mission House**

We are delighted to know that shortly we shall have as a near neighbour the Methodist Missionary Society, which is to transfer from its present house in Bishopsgate to the Marylebone Road. We have seen a drawing of what will be a magnificent building, unique in its origins, for the new Mission House is being built at no cost to the Methodist Church or the Methodist people! The funds have been provided from the sale of the present Mission House, which in turn was paid for from the rent received from the National Bank of India, which has occupied the two lower floors of the building since it was built in 1903.

The new Mission House will be situated in the Marylebone Road, London, N.W., almost adjoining the Marylebone Parish Church, in the churchyard of which Charles Wesley lies buried. It will provide the Missionary Society with headquarters sufficient for all its growing needs, including the Home Organisation Department, which has had previously to be accommodated in the Holborn Hall. There will also be two whole floors available for letting, or, as required, for the expansion of the Society's work. The new House also

will, it is hoped, be increasingly used as a Methodist centre in London, and visitors from the provinces will always be welcomed. It is expected that the House will be opened in March, 1940.

Is the area around Russell Square becoming a new zone of missionary influence? The Friends are near by, and the Church of England Zenana Missionary Society are also in close proximity. The new Student Mission Hostel is in Gower Street, and the Church of England Presbyterian Foreign Missions are housed in the fine new building recently opened in Tavistock Place. The World's Evangelical Alliance is at No. 19, Russell Square!

**The C.M.S. as "The One Family"**

Although the Church Missionary Society is an Anglican foundation, it is a scion of evangelical stock, and all its witness and work is directed to the proclamation of the full-orbed Gospel of Christ. Its annual report, a comprehensive and attractive volume (modestly priced at sixpence), is entitled "The One Family." We cordially endorse the following words as applying, not only to the mission fields, but to Christians as a whole: "Everywhere men must find 'family' again." This fundamental need of the human heart for family and fellowship is evident in many parts of the world to-day.

The African, turning away from tribal home and attachments in search of employment, or the newcomer to Christianity from Hinduism or Islam, who by his change of faith is cast off by his relatives, experiences a sense of loneliness and frustration which clouds his life and hinders his development. It is estimated that at least 60,000,000 Chinese have lost home and, in many cases, relatives, and through the invasion of their country are in the pitiful position of refugees. In circumstances such as these, the age-long yearning of men and women for family and home becomes doubly strong.

"God setteth the solitary in families." That has ever been the way of His Father heart and is part of His revealed purpose in the founding of His Church. It is a truth readily accepted in theory, but how slow His children are to recognise their high calling and show themselves to *be* the family of God. By standing apart from many phases of human need and suffering we miss the enrichment of sympathy which comes through sharing in a common experience.

Statistics included in the Report of the C.M.S. "Family" are striking, as follows:

Stations, 567; Out-stations, 9,467.

Foreign Missionaries: Clergymen, 236; Laymen, 180; Wives, 276; Single Women, 480; total, 1,172.

Native Clergymen, 804; Lay Workers, 23,828.

Adherents (including catechumens), 1,399,343; Communicants, 321,451.

Baptisms during the year, 82,682; Schools, 6,600; Scholars, 426,591.

These figures are approximate, for returns have not been received from some of the Missions.

**A Missionary Statesman (B.M.S.)**

Some of us still living (and working!) remember with happy associations the Rev. A. H. Baynes, who served as Foreign Secretary of the Baptist Missionary Society for thirty years. Did we not seek to plunder his wastepaper basket for foreign stamps? Having notably served his day and generation, Mr. Baynes has long since entered upon heavenly rest and reward. He was succeeded (in 1905) by the Rev. C. E. Wilson, who for thirty-four years has devoted himself to his office and to the well-being of the Baptist Missionary Society, to which his life has been consecrated. The *Missionary Herald* for April is throughout the record of a great Secretaryship. Mr. Wilson, who for many years has been a valued Member of the Council of the World's Evangelical Alliance, has endearrd himself to very many, even beyond the limits of missionary administration. Somehow, to us, he is still a young man, for a man is as old as he looks; a saying which can also be interpreted by the words, "as old as he acts." Age does not limit the spirit, but rather the spirit controls the age. Our friend will be greatly missed at the Mission House in Furnival Street, but he carries with him into retirement the honour, gratitude, and affectionate goodwill of very many. His successor is Dr. H. R. Williamson, M.A., late of China.

# Books Worth Reading

READINGS IN ST. JOHN'S GOSPEL. First Series, Chaps. 1-12. By WILLIAM TEMPLE, Archbishop of York. (Macmillan. 8/6 net.)

An important part of this delightful volume is the "Introduction," from which point we may confidently proceed to the spiritual feast which Dr. Temple provides in his meditations on St. John's Gospel. The book is not a systematic commentary or exposition; nor is it intended for scholars or theologians. This is made clear in the Introduction, and the writer further adds "it is an attempt to share with any who read it what I find to be my own thoughts as I read the profoundest of all writings. And again, "I am concerned with what the Holy Spirit says to me through the Gospel." In many ways the volume is unique, and throughout it is evangelical as well as evangelistic. It is the product of a mind, devotional as well as learned, and one cannot approach the volume without feeling that the reader, and in fact, the universal Church, are left under a debt of gratitude to Dr. Temple for his undertaking.

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DYNAMIC CHRISTIANITY AND THE WORLD TO-DAY. By S. M. ZWEMER. (Inter-Varsity Fellowship. 2/6.)

We hope to return to this volume later. In the meantime we can and do warmly commend it to our readers. It is a book of outstanding merit, and of significant approach to the missionary cause, which Dr. Zwemer in his "Introduction" refers to as presenting two aspects to-day. "The one relates to the power of the Gospel, and the other to its universality." Within the compass of these vital aspects of the Gospel, especially in the mission fields, Dr. Zwemer presents a magnificent unfolding of the content and compelling power of the Gospel, the knowledge of which must have been the chief inspiration which led the apostle to exclaim, "I am not ashamed of the Gospel, for it is the power of God unto salvation." How much we wish funds were available to present a copy of this volume to every delegate who attended the recent Missionary Conference at Tambaram, India; and, in fact, no missionary, especially candidates, ought to be without a copy, placed in his or her hands by or through the Candidates' Committees of the various Missionary Societies.

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A CENTURY OF EVANGELICAL RELIGION IN OXFORD. By ARTHUR CLEVELAND DOWNER, M.A., D.D. (London: The Church Book Room. 2/6.)

Here is a book many will wish to read, not only for its affectionate tributes to great Evangelicals, some of whom are living to-day, although the majority have passed over, but for the sake of the author, one greatly beloved, and himself sharing distinction with Dr. Wace, late Dean of Canterbury, and others associated with the life of the University of Oxford, particularly its spiritual life, and Evangelical at that. One after another vivid pictures appear in the book of those we have "loved long since, and lost awhile"—Christopher, Hay Aitkin, Knox, Chavasse, Lord Radstock, Wace, and a host of others—of whose lives and labours Dr. Downer remarks: "To-day we have the results of their labours. There is the Oxford Pastorate and the Inter-Collegiate Christian Union. We have Wycliffe Hall and St. Peter's Hall. St. Aldate's Church is a great centre of spiritual influence. Evangelical Churchmanship is taking a prominent place in the life of the University." The Index contains nearly 300 references, and in a letter to the writer the author remarks "their memory is sweet, and my heart glows when I think of them." The reader's heart must glow as he reads this book.

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THE MISSION WORLD SURVEYED.

*Interpretative Statistical Survey of the World Mission of the Christian Church*, 1938. Edited by JOSEPH I. PARKER. (International Missionary Council. 17/6.)

*Directory of World Missions*. (7/6.)

In this wonderful compendium of information concerning the work of Christian Missions throughout the world, the statistics given, in themselves a remarkable achievement, are accompanied by a valuable series of interpretive articles, the work of writers of repute, thoroughly acquainted with the subjects upon which they treat. The article by the Rev. Alexander McLeish on "Unoccupied Fields" is arresting in itself. "There are unoccupied fields for evangelism within the Christian Church itself where hundreds of millions of nominal Christians have no inkling of that salvation by grace through faith in Jesus Christ, which is the Christian evangel." While these volumes may appear to be applicable primarily to organisations, especially missionary bodies, it is a mistake to suppose that the reading matter included with the statistics is limited to missionary research. The "Interpretative" side is magnificently done, and the reading matter might well be published separately. Nearly four hundred Societies are included in the "Classification of Societies by Denominations." How great is the need for Christian unity and even reunion. The survey shows in brief that Protestant communicants have increased from 1,214,000 in 1903 to 6,045,000 in 1938, that the native staff has grown in the same period from 72,000 to 200,000, and the missionaries from 14,000 to 27,000. The increases are partly due to the inclusion this time of the membership of young indigenous churches, which were not counted among the missions at the last survey. But they are nevertheless astonishing. The volumes are obtainable from Edinburgh House, or in America from the International Missionary Council, 156 Fifth Avenue, New York City, U.S.A.

*All books for review under this heading should be addressed to the Editor: "EVANGELICAL CHRISTENDOM," 19, Russell Square, London, W.C.1.*